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ABSTRACT

This work is one in a series that focuses on nine languages representing the bulk of the second language learning effort in Australian education (Arabic, Modern Standard Chinese, French, German, Modern Greek, Indonesian/Malay, Italian, Japanese, and Spanish). These languages were categorized as the Languages of Wider Teaching. Overviews of Arabic education in primary and secondary schools, in tertiary institutions, in ethnic schools, and in adult education are provided. Diplomatic language training, curriculum approaches, and qualitative trends in Arabic education are profiled. Other topics addressed include teacher education and teaching materials; language courses for native and non-native speakers; parent, student, and community attitudes; policy considerations; Arabic in Australian society, and the Arabic-speaking community worldwide. Appendices contain a list of the individuals, ethnic schools, and ethnic community organizations consulted in preparation of the document; data concerning student numbers; references; and an attitudinal survey form and results. (Contains 56 references.) (JP)

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ED 365 111

Unlocking Australia's Language Potential

Profiles of 9 Key Languages in Australia

Vol. 1 - Arabic

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LANGUAGES & LITERACY INSTITUTE

Unlocking Australia's Language Potential

PROFILES OF 9 KEY LANGUAGES IN AUSTRALIA

Volume 1: Arabic

THE NATIONAL LANGUAGES & LITERACY INSTITUTE OF AUSTRALIA

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The NLLIA

The National Languages and Literacy Institute of Australia Limited (NLLIA) began operations in June, 1990. The Institute is largely funded by the Federal Government and is closely linked to the implementation of policies on language and literacy adopted in recent years by Federal and State governments.

The NLLIA provides national leadership and guidance on language education issues by:

- providing professional development activities for language lecturers, teacher trainers and teachers;
- creating and operating a database/clearing house on language education issues and regularly disseminating information from these;
- facilitating and conducting research needed to improve practice in language education; and
- regularly assessing language education needs by providing advisory and consultancy services to government, unions, business and the community on relevant language issues.

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- A Directorate located in Canberra which is responsible for the overall management, co-ordination and policy development work of the Institute. The Directorate conducts the NLLIA's nationally co-ordinated projects which are major projects in language and literacy education with a policy focus. The Directorate also has a Business & Projects Unit in Melbourne.
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  - The Centre For Workplace Communication and Culture
  - NLLIA Business Language Services
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THE NATIONAL LANGUAGES & LITERACY INSTITUTE OF AUSTRALIA

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Preface

One of the consequences of the increased emphasis on language policy making from state and federal governments in recent years has been the proliferation of ways of categorising languages. The nine languages featured in these profile studies were categorised as Languages of Wider Teaching.

There are obviously other ways in which the languages could have been classified. Any one of a large number of possible categories could have been used but this particular group of nine was listed in the National Policy on Languages as languages which either already had or could reasonably be predicted to have the majority of all languages candidates in Australia.

This particular group of languages could not otherwise be classified together. They represent therefore the vast bulk of the second language learning effort in Australian education. As such these languages consume the greatest proportion of the resources devoted to the teaching of second languages in this country and will do so for several years to come.

In addition to this quantitative rationale for grouping these nine the following rationale supported this selection:

- "that language/teaching efforts are to be harmonised with Australia's economic, national and external policy goals;
- that language teaching and learning efforts are to enhance Australia's place in Asia and in Pacific and its capacity to play its role as a full and active member of world forums; and
- that, for planning purposes, resources allocation efforts and the establishment of achievable long-term goals, choices must be made on language issues'. (National Policy on Languages 1987:124)

These nine were seen to combine internally orientated reasons for language study (intercultural, community bilingualism rationales) with perceived externally oriented reasons (economic and international relations rationales) with a pragmatic sense that only a selection from the very many possible languages that could be promoted, should be.

The nine languages selected were: Arabic, Modern Standard Chinese, French, German, Modern Greek, Indonesian/Malay, Italian, Japanese, and Spanish. In early 1990 the Australian Advisory Council on Languages and Multicultural Education which was charged with the responsibility for the implementation of the National Policy on Languages decided to review the teaching and place of these languages since their designation as Languages of Wider Teaching. Funding was provided under the Australian Second Language Learning Program for the conduct of profile studies of the nine.

The NLLIA was successful in its bid for these funds and co-ordinated a national project of the research teams described in the volumes. The researchers and the teams that assisted them were scattered across Australia and the co-ordination of their efforts was a major activity on its own. I wish to acknowledge the efforts of Dr. Tony Liddicoat and Mr. Athol Yates and other NLLIA staff for succeeding in this difficult task.

In addition, the NLLIA is producing a 10th volume. This will present an overview of the nine language profiles and an analysis of the most interesting and revealing differences and similarities among them. This is the product of a collaborative effort between myself and Dr. Paulin Djite of the University of Sydney.

These studies represent more than a review of the state of play after some years of designation of these nine languages as key languages. They promise to bring about a more precise and language specific form of planning for the teaching and learning of languages in Australian education and therefore could well represent a more mature phase in policy making itself. In recent years language policies have made only generic statements about individual, or groups of, languages. Since there is now a high level of consensus across Australia about the importance of Asian languages, the necessity of keeping strong European-world languages and the domestic value of multi-lingualism these profiles will probably focus attention on the particular issues that affect the "condition" of individual languages considered important.

The classification, Languages of Wider Teaching is, however, no longer used. In the Australian Language and Literacy Policy issued by the Federal government in September 1991, the Commonwealth identified 14 languages; incorporating the present nine. These fourteen languages were called priority languages. Under the Commonwealth's Priority Languages Implementation Scheme education systems, the States and Territories select eight each as the basis of the funding support they receive from the Commonwealth under the ALLP.

These languages are: Aboriginal Languages, Arabic, Modern Standard Chinese, French, German, Modern Greek, Indonesian/Malay, Italian, Japanese, Spanish, Russian, Thai, Korean and Vietnamese.

It would be desirable to extend the profile analysis contained in these volumes to those languages not presently surveyed. In its work on Russian, the NLLIA is in a strong position to commence a profile analysis of Russian and is considering extending this to Thai, Korean and Vietnamese.

Joseph Lo Bianco
Director, NLLIA
March 1993

Acknowledgements

This report is the result of extensive consultation and the work of many individuals. I, as principal author, have tried to strike a balance among the various opinions and beliefs that the project has encountered. In the end, responsibility for reflecting an accurate picture of Arabic in Australia lies with me; I hope that I have done justice to the language and its speakers.

I would like to acknowledge the contributions of a number of individuals:

Dr Boshra El-Guindi of Monash University gathered valuable data and contributed to the Year 11 attitudes study. Mr Khalaf Greis of the Victorian Department of School Education offered valuable advice on Arabic in Victoria and facilitated visits to schools.

Bronwen Dyson, Sadika Karim and Basima Rabie researched various aspects and wrote text, which is incorporated with my editing for consistency of style.

I should also mention my students of Arabic linguistics in 1991. In researching the topic "The Future of Arabic in Australia" they uncovered a great deal about the past and the present, and gave me a starting point. The students were Ahmed Chahal, Khadra Chreida, Imad Dannaoui, Bassma Elkoudssi, Ihsan Haddara, Nabiha Haddara, Awatef Halabe, Yasser Hijazi, Mirva Kodr, Georgette Nassr, Eglantine Soro, Pierre Wassef and Salma Wehbe.

Thanks also to Robyn Edwards, who did meticulous work in shaping the final form of the text.

Finally, I record my gratitude to Salah El-Ghobashy, Fouad Megally and the late Izzat Abou-Hindia and Edgar Farag of the Polytechnic of Central London for teaching me Arabic in the first place.

Steering Committee

My thanks go to the project steering committee for their advice and support. The members were Professor R.Y. Ebeid, Mr Fayez Hanna, Mr Mike Nasir, Mr Mike Rizk, and Mrs Rosemary Suliman.

Recommendations

Primary Education

Recommendation 1
School systems should ensure that Arabic is offered as a community language in those schools where a substantial Arabic-speaking student body is enrolled.

Recommendation 2
Where a primary school Arabic program exists, schools should make serious efforts to interest children of non-Arabic speaking background and develop appropriate programs.

Recommendation 3
Primary schools offering Arabic programs should implement procedures to involve Arabic-speaking parents in curriculum development. This should be carried out through the use of bilingual liaison officers.

Secondary Education

Recommendation 4
School systems should ensure that an Arabic program is offered in those schools where a substantial Arabic-speaking student body is enrolled.

Recommendation 5
Where a secondary school Arabic program exists, schools should make serious efforts to interest students of non-Arabic speaking background and develop appropriate programs.

Recommendation 6
Government school administrations in New South Wales and Victoria should plan to convert the Arabic offerings of the Saturday School of Community Languages and the Victorian School of Languages respectively to mainstream school courses wherever possible.

University Education

Recommendation 7
Arabic programs should at least be maintained at their present level, and if possible, expanded.

Recommendation 8
Where university programs are offered only in the arts tradition, vocational programs should be developed in parallel; such programs could include language teaching, and interpreting/translating; joint undergraduate degrees such as Arabic/Business should be offered.

Recommendation 9
Universities should make serious efforts to design programs that are attractive and appropriate for non-native speakers of Arabic; such programs

should be based on sound principles that take account of the dialect/standard problem.

Recommendation 10
In-country study should be offered to all students majoring in Arabic; this is especially relevant in the case of non-native speakers of Arabic. Universities should develop cooperative arrangements with their counterparts in the Arab World, possibly by way of student exchanges.

Recommendation 11
Postgraduate research in Arabic language and linguistics should be encouraged so that a sound academic base is developed in Australia.

Ethnic Schools

Recommendation 12
The Ethnic School System should continue as a useful adjunct to mainstream schooling.

Curriculum Issues

Recommendation 13
A coordinating body should be established in New South Wales which can pool the expertise and resources of Arabic primary teachers in individual schools and systems. Such a body should include representation by government day schools, Catholic schools and the Saturday School of Languages. This body could eventually consider including some representation from Ethnic Schools.

Recommendation 14
Relevant research funding bodies should be urged to provide funds for cooperative programs to research and design Arabic curricula. Such programs should involve school teachers and university researchers, and should focus on
1 the process of acquisition of Arabic,
2 bilingual curriculum design and
3 non-native speaker curriculum design.

Recommendation 15
A national university consortium should be established on the lines of the Sydney Consortium for Indonesian and Malay Studies that can pool curriculum knowledge and resources, and provide the critical mass for an effective lobby group.

Teachers Education

Recommendation 16
State Governments should produce clear information resources for overseas trained teachers of Arabic making clear precisely what qualifications and additional qualifications are required for local accreditation. Such resources should be published in English and Arabic.

Recommendation 17
Teacher employing bodies should ensure that applications for accreditation by overseas trained teachers of Arabic are processed as quickly as possible, and that routes to accreditation are clearly explained.

Recommendation 18
Teacher education institutions should investigate the possibility of providing courses at Diploma in Education level for overseas educated Arabic speakers that include methods in Arabic and a non-Lote subject such as mathematics or science.

Recommendation 19
State government education departments should ensure that adequate opportunities for teacher education practicum are provided. Universities and state government departments should liaise to determine the extent of correspondence between the supply of, and demand for, practicum.

Teaching Materials

Recommendation 20
Funds should be obtained at national level to
establish a database of currently available Arabic teaching materials
review these materials in the light of existing program types
make recommendations on gaps that need to be filled.

Examination and Assessment

Recommendation 21
State examination authorities should continue to keep a watching brief of language shifts in the Arabic-speaking community, and be pro-active in designing syllabuses that will meet future demand.

The Image of Arabic

Recommendation 22
Serious efforts need to be made to enhance the attractiveness of Arabic to non-native speakers of Arabic. This would be best investigated initially by a small group of individuals who included some high-profile role models of Arabic-speaking background.

External Trade and Relations

Recommendation 23
The Department of Foreign Affairs and Trade should continue to provide Arabic language training for officers posted in the Arab World. Efforts should be made to provide such training, or a part of it, in Australia.

Recommendation 24
Arabic language services, including translation and cultural briefing, should be available to exporting companies through various providers, including private consultants and university consulting companies.

Recommendation 25
Research projects should be conducted on the type, size and products of companies exporting to the Arab World in order to determine the type of language services required and the degree to which companies can exploit existing expertise among their staff.

1.0 Overview of Arabic In Education

Arabic in education in Australia forms something of a pyramid. The broad base of the pyramid is the primary school sector, where about 4000 of children of Arabic-speaking background learn the language or learn through the language.

The next layer of the pyramid is the lower secondary part. Of the roughly 2,000 students studying Arabic in secondary schools, the larger part are in lower secondary. As the pyramid becomes narrower, we have the senior secondary layer

The universities are at the very tip - not because they represent the pinnacle of education, but because the numbers of students are so small. About 300 students are enrolled in Arabic courses in universities.

To extend the metaphor just a little, Cheops has its smaller companions in the shape of the out-of-hours government schools and the ethnic schools. Here, a substantial educational operation goes on at weekends and evenings, virtually invisible from mainstream education; perhaps 7,000 students attend ethnic schools and more than 2,500 attend out of hours government schools. Finally, dotted on the horizon we find TAFE and adult education, which provide Arabic education to a few hundreds of students.

1.1 Overview of Arabic Education in Primary Schools

Arabic is taught in a largely language maintenance framework in the two states with large populations of Arabic speakers, namely New South Wales (NSW) and Victoria.

1.1.1 Arabic Education in New South Wales Primary Schools

Arabic is taught in NSW primary schools mainly in the principal Arabic-speaking areas of Sydney's west and south-west. Programs are offered in government primary schools, in systemic Catholic schools and in independent schools. Our (very approximate) estimate is that at least 3000 children currently receive instruction in Arabic in primary schools in NSW.

Government primary schools

All these programs are principally mother tongue maintenance with, in some cases, a bilingual element; however it is interesting to note that small numbers of non-Arabic background students are appearing in some schools. Arabic teaching averages around two hours a week, but with a variety of formats. A common strategy is to withdraw community languages students in parallel with the withdrawal of new arrivals for ESL classes. Frequently, there is Arabic support for other subjects such as mathematics with teachers

covering the same content with an Arabic-medium group as is covered by the English-medium groups. Team teaching is also encountered, sometimes with elaborately produced translated materials.

Brief notes are given below for most schools offering Arabic programs. The data is extracted from the project's own questionnaires and interviews, and from data supplied to us by Mr Bill Tomlin.

Athelstane Public School
No data were collected for this school.

Auburn Public School
Length the program has been offered: 12 years
Number of teachers: 2
Arabic speakers as proportion of school enrolment: high
Classes participating in the program: K-6 (26 classes)

Auburn West Public School
Length of time the program has been offered: 6 years
Number of teachers: 1
Arabic speakers as percentage of school enrolment: 45.6%
Classes participating in the program: K-3

Bankstown Public School
No data were collected for this school.

Belmore North Public School
No data were collected for this school.

Campsie Public School
No data were collected for this school.

Carlton Public School
Length of time the program has been offered: 1 year
Number of teachers: 1 (15 hours per week)
Arabic speakers as percentage of school enrolment: high
Classes participating in the program: K-6

Condell Park Public School
Length of time the program has been offered: 2 years
Number of teachers: 1
Arabic speakers as percentage of school enrolment: 41.06%
Classes participating in the program: K-3

Granville East Public School
Length of time the program has been offered: 11 years
Number of teachers: 2
Arabic speakers as percentage of school enrolment: 41.06%
Classes participating in the program: K-6 (12 classes)

Granville Public School
Length of time the program has been offered: 12 years
Number of teachers: 1
Arabic speakers as percentage of school enrolment: 23.4%

Classes participating in the program: K-6

Granville South Public School
Length of time the program has been offered: 3 years
Number of teachers: 1
Arabic speakers as percentage of school enrolment: 35.8%
Classes participating in the program: K-6

Hampden Park Public School
No data were collected for this school.

Lakemba Public School
No data were collected for this school.

Lidcombe Public School
Length of time the program has been offered: 8 years
Number of teachers: 1
Arabic speakers as percentage of school enrolment: 27.8%
Classes participating in the program: K-6

Marrickville West Public School
No data were collected for this school.

Punchbowl Public School
No data were collected for this school.

Wiley Park Public School
Length of time the program has been offered: 6 years
Number of teachers: 1
Arabic speakers as percentage of school enrolment: high
Classes participating in the program: K-2

Systemic Catholic Schools

Most of these schools introduced Arabic fairly recently. The schools are clustered around McKillop Girls High, where the Arabic materials project described elsewhere in this report is centred. The programs are principally mother tongue maintenance, although small numbers of non-Arabic background children appear in classes. Bilingual programs are in some cases offered in the early years.

Brief notes on the schools appear below:

Our Lady of Lourdes School, Earlwood
Length of time the program has been offered: 2 years
Number of teachers: 1 (12 hours per week)
Arabic speakers as percentage of school enrolment: high
Classes participating in the program: K-6 (community language program)

St Mel's Primary, Campsie
Length of time the program has been offered: 2 years
Number of teachers: 1 (6 hours per week)

Arabic speakers as percentage of school enrolment: high
Classes participating in the program: 5-6 (community language program)

St Jerome's Primary, Punchbowl
Length of time the program has been offered: 2 years
Number of teachers: 1 (12 hours per week)
Arabic speakers as percentage of school enrolment: high
Classes participating in the program: K-2 (bilingual program), 4-6 (community language program)

St Mary's Primary School, Concord
Length of time the program has been offered: 6+ years
Number of teachers: 0.5
Arabic speakers as percentage of school enrolment: high
Classes participating in the program: K-6

St Therese, Lakemba
Length of time the program has been offered: 4 years
Number of teachers: 1 part-time
Arabic speakers as percentage of school enrolment: high
Classes participating in the program: 2-6

Independent schools

Brief notes on these schools appear below:

Al-Noori Muslim Primary School
This school was founded by the remarkably energetic Siddiq and Selwa Buckley and has offered Arabic since 1983. As a Muslim school, it believes that a sound understanding of Islam rests on the knowledge of Arabic. The enrolment includes 54% of Lebanese, 11% Egyptians and 3% each of Syrians and Anglo-Australians. The remaining 30% comprise Indians, Pakistanis, Malays, Turks, Afghans, South Africans, Fijians and Bangladeshis. Arabic is offered K-6.

Malek Fahd Islamic School, Chullora
Malek Fahd has offered Arabic since 1989 for religious and cultural motives. Like Al-Noori, its student body represents a number of national backgrounds including Lebanese, Egyptian, Palestinian and Syrian, as well as Turkish and Indian.

St Charbel's College
St Charbel's College in Punchbowl has taught Arabic since 1984. All students are of Lebanese background, and a partial bilingual program is offered. There were 496 students enrolled in grades K-6 in 1992.

1.1.2 Arabic Education in Victorian Primary Schools

In Victoria, as in NSW, Arabic is taught in government schools, Catholic systemic schools and in independent schools:

Government primary schools (1991)

Eight government primary schools taught Arabic in 1991, with 5.5 teachers. The total of children studying in Arabic in 1991 was 535:

School	Teacher
Brunswick North PS	1.0 teachers
Brunswick PS	0.5
Coburg East PS	0.5
Coburg West PS	0.5
Moreland PS	1.0
Newport PS	1.0
Northcote PS	0.5
Westgarth PS	0.5

Table 1
Arabic in Victorian government primary schools

Brief notes on these schools follow:

Brunswick North Primary School
Prep to 6, approximately 98 students.
One third of total school population are native speakers of Arabic, due to the large concentration of Arab Australians, mainly Lebanese in the Brunswick area. Considering the settlement patterns of the Arabic-speaking community concentration, Arabic programs at Brunswick North aim at mother tongue maintenance, save for a limited number of non Arabic speaking Muslims who choose Arabic for religious reasons and for whom Arabic is taught as a second language.

Brunswick Primary School
Prep to 6.
Arabic is mainly taught for mother tongue maintenance to a large population of Arab students, mostly Lebanese. Most recent school statistics indicate a drop in enrolments from the Arabic-speaking population, the fact that led to Arabic being offered as a second language to non background speakers (Vietnamese, Turkish).

Coburg East Primary School
Prep to 6, 88 students (approximately). There is a large concentration of Arabs, again mainly Lebanese in the Coburg area, and a large percentage of the school population is from Arabic-speaking background.
Type of program: Mother tongue maintenance.
Teacher : 0.5

Coburg West Primary School
The school population and type of program are very similar to Coburg East Primary School.

Moreland Primary School
Prep to 6, 98 students.
One third of the school population is from Arabic-speaking background.
Type of program: Mother tongue maintenance.

Newport Primary School
57% of the school population are of Lebanese background due to mass migration from one Lebanese village. This school offers the ideal conditions for the implementation of a bilingual program, although so far, mother tongue maintenance is offered.

Wales Street Primary and Westgarth Primary Schools
Mother tongue maintenance programs in Arabic were introduced to both schools (Wales and Westgarth) last year only.

Catholic primary schools

In 1988 eight Catholic schools taught Arabic to 553 students. By 1989, this had risen to eleven schools and 876 students distributed as follows:

Grade	Student numbers
prep	156
1	180
2	143
3	102
4	103
5	104
6	88

Table 2
Arabic in Victorian Catholic primary schools 1989

In 1990 there were 10 schools and 739 students with the following grade distribution:

Grade	Student numbers
prep	127
1	121
2	131
3	114
4	96
5	69
6	81

Table 3
Arabic in Victorian Catholic primary schools 1990

Catholic schools with Arabic Programs are distributed in areas with heavy concentrations of Arabic-speaking populations, such as Coburg, Brunswick, Thornbury, Northcote etc.

Included among these schools are:

St. Ambroise (Brunswick)
St. Brigitte (Fitzroy North)
St. Mary (Thornbury)
St. Fidelif (Moreland)
Sacred Heart (Preston)
St. Paul (Coburg)
Our Lady (North Fitzroy)
Our Lady of Hope (Coburg)

Independent primary schools

In 1988 there were two schools (Coburg Islamic School, Islamic Trust College) with a total of 294 students taught by three Arabic teachers. Grade distribution was as follows:

Class	Sex	Student numbers
prep	m	36
	f	26
1	m	23
	f	25
2	m	35
	f	23
3	m	20
	f	17
4	m	16
	f	20
5	m	17
	f	13
6	m	15
	f	8

Table 4
Arabic in Victorian independent primary schools 1988

In 1990 there was one school (King Khalid Islamic College) with 320 students of Arabic taught by 3 teachers, with the following grade distribution:

Class	Sex	Student numbers
prep	m	31
	f	31
1	m	33
	f	31
2	m	25
	f	28
3	m	21
	f	20
4	m	20
	f	25
5	m	12
	f	16
6	m	13
	f	14

Table 5
Arabic in Victorian independent primary schools 1990

By 1991 there were three primary schools (two having begun secondary programs) with 573 students of Arabic (and 43 secondary students). The schools were: Islamic school of Victoria- Werribee (with a secondary program also), King Khalid Islamic College (secondary also) and St Mary's Coptic College. Grade distribution was as follows.

Class	Sex	Student numbers
prep	m	60
	f	54
1	m	56
	f	49
2	m	48
	f	38
3	m	41
	f	42
4	m	34
	f	31
5	m	33
	f	37
6	m	19
	f	31

Table 6
Arabic in Victorian independent primary schools 1991

1.1.3 Arabic Education in Other States' Primary Schools

The National Survey of Language Learning in Australian Schools 1988 reports Arabic taught at primary level in Western Australia. The researchers traced the independent school concerned and asked in writing for information. No reply was received. We believe the school is a Muslim school probably with a non-Arab enrolment.

1.2 Overview of Arabic Education in Secondary Schools

Arabic is taught at secondary level in the states of NSW and Victoria. In the government systems of both states, there exist mainstream programs where Arabic is offered as part of the regular school syllabus, and out-of-hours programs to serve students whose schools do not offer mainstream programs. In NSW the out-of hours programs are offered by the Saturday School of Community Languages and in Victoria by the Victorian School of Languages.

In both states, government schools offer mainstream secondary programs; while the number of such programs is fairly stable in NSW, there has been a rapid sharp increase in Victoria. This may be attributed to a change in the Victorian Certificate of Education in 1992, such that Arabic will be acceptable for university entrance. Previously it was classified as a "Group 2" subject, rather than the more prestigious "Group 1" matriculation subjects.

NSW differs from Victoria in that Arabic is offered in systemic Catholic secondary schools; there is, too, an independent Catholic school in NSW offering Arabic, St Charbel College. We have no explanation for the lack of an independent Maronite school in Victoria, other than weight of numbers in Sydney. Both cities have independent Muslim schools which are beginning to offer secondary Arabic programs after beginning as primary schools.

In both states, the relationship between mainstream secondary programs and the very substantial out of hours programs is intriguing. On the one hand it could be argued that Arabic would not have been provided at all had it not been for the Saturday schools. Another standpoint is that the Saturday programs marginalise the teaching of Arabic and compromise teacher development by preventing the emergence of a critical mass of full-time Arabic teachers. Our consultation with the principals of the NSW and Victorian out-of-hours schools convinces us that both are aware of the two arguments and of the need for a convergence of mainstream and out-of-hours programs in Arabic. For example the Victorian School of Languages (VSL) came under the umbrella of the central LOTE Provision Section in 1991, from its previous position as a school attached to a region. Under this new regime, it is likely that the VSL will withdraw its services in areas where there are high numbers of mainstream Arabic students. We understand that there have been recent discussions in the NSW Department of School Education aimed at finding ways to converge the functions of the Saturday School and the mainstream programs.

The question of mandatory LOTE affects both states. The NSW policy calls for at least 100 hours of mandatary LOTE in high schools by 1996. Arabic teachers in mainstream NSW programs point to the existence of existing Arabic electives in those schools with mainstream programs and tend to claim that for them the mandatory requirements are already being met. Victorian policy requires mandatory LOTE in years 7 to 10 beginning in 1992; we are told that this has virtually been achieved for year 7. Arabic has been one of the languages to grow in this climate. It should be noted that Victorian government schools have employed many supernumerary teachers to achieve this goal.

The relationship between the government system and the ethnic schools appears to differ between the two states. While both governments have recently taken responsibility for their states' ethnic schools programs, there appears to be a greater desire in Victoria for these to complement government programs to avoid duplication. Our feeling is that this will be a difficult task given the disparate goals of government secondary schools and ethnic schools. We note a strong advocacy of cultural maintenance in the ethnic schools of NSW in particular and doubt whether this can be easily reconciled with the aims of government secondary LOTE programs.

Finally, the secondary education credentialing systems of the two states have impacted on the types of programs offered. While NSW has grappled with the problem of meshing examination-driven Board curricula with the fluid needs of the community, the Victorians' more flexible, and more criterion-referenced Victorian Certificate of Education has avoided these difficulties. On the other hand we suspect that the standard of Arabic reached by year 12 students in NSW may be higher than that achieved in Victoria; one reliable informant for example felt that the NAFLaSSL Arabic examination (see Section 1.13.7) was "too hard" for Victorian students.

1.2.1 Arabic in Secondary Education in New South Wales

Government schools

The distinguishing factor of the NSW Government system (and the Catholic system - see below) is the large proportion of Arabic speaking students. Indeed Arabic speakers ranked first among NESB secondary students in 1990, with some 7409 enrolled, according to the data from the NSW Department of School Education mid-year census for 1990. This represented 2.44% of the total school population and 12.58% of the total NESB school population. The 1991 census reported that Arabic was again the most common language spoken at home by NESB students; 14% of such students spoke Arabic. According to the 1991 census data, 47 Government secondary schools had an enrolment of more than 5% of Arabic speaking students, distributed as follows:

% of Arabic speaking students in school population	number of schools
more than 50%	1 school
40-49%	3 schools
30-39%	4 schools
20-29%	1 school
10-19%	18 schools
5-10%	27 schools

Table 7

Arabic speaking students in NSW government secondary schools by percentage enrolment 1991

Number of students	number of schools
more than 400 students	1 school
300-399 students	1 school
200-299 students	6 schools
100-199 students	9 schools
less than 100 students but more than 5% enrolment	30 schools

Table 8
Arabic speaking students in NSW government secondary schools by number enrolled 1991

Eight schools offered a mainstream Arabic program in 1991, of which all but one were in high Arabic speaking population schools. The exception was Tempe High School, which had an Arabic speaking enrolment of 114, or 13.18%. This is a Languages High School. One school with a high Arabic speaking program offered no Arabic program. In general, NSW secondary schools have responded well to the language maintenance needs of Arabic speaking students, with most high Arabic speaking population schools provided for. Of the eight mainstream programs, three were in boys' schools, three in girls' schools and two in coeducational schools. Indeed of the total Arabic speaking student population in schools with more than a 5% Arabic speaking enrolment, over 61% were enrolled in single sex schools. Arabic speakers have a clear preference for single sex schools.

The Saturday School of Community Languages

The Saturday School of Community Languages and the Distance Education Centres usefully fill the gap for medium and low Arabic speaking population schools and for country areas. Of the six Saturday School programs offered in 1991, five were at schools with low to medium enrolments (Birrong Girls High, Arthur Phillip High, Dulwich High, Grantham High, Liverpool Boys High, Wollongong High), while the program at Kogarah High coexists with a mainstream program. Where a mainstream program exists, students are not permitted to attend Saturday School. Enrolments in Arabic for the Saturday School of Community Languages are remarkably high, and show a steady increase since they began in 1979:

Year	Number of students	Percentage of All Enrolments
1979	122	6.7
1980	191	9.4
1981	277	11.8
1982	261	9.4
1983	327	9.3
1984	340	8.5
1985	394	8.5
1986	474	8.9
1987	521	8.4
1988	620	9.3
1989	624	9.7
1990	854	13.0
1991	1024	15.0
1992	2200	unavailable

Table 9
Enrolments in Arabic for the Saturday School of Community Languages 1979-1992

Considerable country enrolments appear to be registered at Distance Education Centres in, for example, Queanbeyan High and Armidale High Schools (see Appendix B).

Enrolment trends

NSW Department of School Education data for 1988-1990 (see Table 10) allows some interpretation of overall trends and of trends for male and female students, although no complete 7-12 cohorts are found. It should be noted that these overall figures mask the effect of schools offering Arabic in different years, so that an increase in a cohort in a particular year may simply reflect the fact that a specific school in the group begins its program in that year.

Year by year trends

Students of Arabic have increased over 1988-1990, with a fast 21% increase between 1988 and 1989 and a lesser increase of 12% between 1989 and 1990. The 1991 mid-year census gives a total of 1238 students of Arabic, which represents a sharp increase of 27% over 1990.

Over the 1988-1990 period, a little less than two thirds were female students and a little more than one third were male. But although girls increased in number by about 13% between 1988 and 1989, their numbers exploded with an increase of about 28% from 1989 to 1990. Boys on the other hand made a big increase of about 21% from 1988 to 1989 but decreased a little (by about 9%) from 1989 to 1990.

Grade by grade trends

Grade by grade trends are difficult to interpret; the data is full of humps and dips. For 1988 for example there is a peak in years 9 and 10, and a sharp decrease in years 11 and 12. Similarly, 1989 has a peak in year 9, but much better retention in years 11 and 12. 1990 has a very small year 7, a very large peak in year 8, rather poor retention in year 11 followed by an improvement in year 12. The 1991 mid-year census data gives 954 year 7-10 students (compared with 789 in 1990) and 284 year 11-12 students (compared with 185 in 1990). The increase between 1990 and 1991 is, then much larger in years 11 and 12 at about 54%. Years 7-10 increased by 21% over the same years.

Cohort by cohort trends

Four three-year cohorts spanning three different grades permit some further interpretation:

The year 7-9 cohort shows an increase in females, a decrease in males and overall stability.

The year 8-10 cohort shows an increase in female students, then stabilisation from year 9; male students remain stable, and the cohort overall increases and then stabilises from year 9.

The year 9-11 cohort has a decrease in females, stability in males, and a decrease overall.

The year 10-12 cohort has females decreasing, then stabilising from year 11, males stable across the years, and the whole cohort decreasing and then stabilising from year 11.

		1988		1989		1990	
	Sex	n	%	n	%	n	%
Year 7	Girls	1	0.9	13	9.6	55	90.2
	Boys	109	99.1	123	90.4	6	9.8
	All	110	100.0	136	100.0	61	100.0
Year 8	Girls	71	55.9	86	57.7	227	55.2
	Boys	56	44.1	63	42.3	184	44.8
	All	127	100.0	149	100.0	411	100.0
Year 9	Girls	175	83.7	128	69.6	121	92.4
	Boys	34	16.3	56	30.4	10	7.6
	All	209	100.0	184	100.0	131	100.0
Year 10	Girls	171	82.6	110	82.1	127	68.3
	Boys	36	17.4	24	17.9	59	31.7
	All	207	100.0	134	100.0	186	100.0
Year 11	Girls	0.0	0.0	76	67.3	45	57.7
	Boys	27	100.0	37	32.7	33	42.3
	All	27	100.0	113	100.0	78	100.0
Year 12	Girls	24	70.6	85	55.9	61	57.0
	Boys	10	29.4	67	44.1	46	43.0
	All	34	100.0	152	100.0	107	100.0
TOTAL	Girls	442	61.90	498	57.37	636	65.30
	Boys	272	38.10	370	42.63	338	34.70
	All	714	100.00	868	100.00	974	100.00

Table 10
Arabic in NSW government secondary schools 1988-1990

Individual government secondary schools

Brief notes are given below for most of the government high schools offering Arabic. The data was gathered from questionnaires and interviews.

Wiley Park Girls High School
Length of time the program has been offered: 13 years
Classes participating in the program: 8-12
Number of teachers: 2
Are non-native speakers encouraged? No

Bankstown Girls High School
Length of time the program has been offered: 4+ years
Classes participating in the program: 9-12
Number of teachers: 1
Are non-native speakers encouraged? No

Punchbowl Boys High School
No data was collected on this school.

Auburn Girls High School
This school is notable for the primary-secondary continuity program it hosted in 1990 and 1991. The program involved students of Arabic and non-Arabic background in surrounding primary schools learning Arabic in a

program which articulated with the high school. Special materials were developed in 1991, which are said to be close to publication.

Kogarah High School
Length of time the program has been offered: 5 years
Classes participating in the program: 7-12
Number of teachers: 2
Are non-native speakers encouraged? No

Belmore Boys High School
Length of time the program has been offered: 4 years
Classes participating in the program: 7-12
Number of teachers: 1

Bankstown Boys High School
Length of time the program has been offered: 3 years
Classes participating in the program: 7-12
Number of teachers: 1

Tempe High School
Length of time the program has been offered: 5 years
Classes participating in the program: 7-12
Number of teachers: 2
Are non-native speakers encouraged? No

Catholic Schools

Arabic is taught at McKillop Girls High, Lakemba, where 48% of the students are of Arabic language background. The program has run since 1978. The school prides itself on the level of parent involvement, including concerts and an Arabic mass. A key feature of the school is that it hosts the Arabic resources project described elsewhere in this report. The school's Arabic program is fed by a number of surrounding primary schools, and is offered in years 7-10. Three teachers are employed to offer the program, although they also work in the surrounding primary schools. The school would be prepared to offer Arabic to non-Arabic background students, but with a specially designed program.

St Charbel's College is an independent Maronite school catering for Lebanese families, offering a primary and secondary program. Arabic is taught throughout the grades. Arabic has been taught at the school since 1984. The current program extends from K to year 10, with bilingual teaching in the lower grades. Enrolment in 1992 in grades 7-10 reached 695 students.

1.2.2 Arabic in Secondary Education in Victoria

Arabic is taught at secondary level in government Secondary Colleges, the Victorian School of Languages and in two independent Muslim schools.

Government secondary colleges

Arabic was first offered at secondary level in Victoria at Brunswick East High in 1981. Mr Gil Freeman, the principal at that time tells of a difficult struggle to launch the language; the program was staffed from emergency teacher funds, it was resisted by staff, the parent community was initially unresponsive, and the early student groups were unstable. There was a gradual growth throughout the eighties, culminating in substantial enrolments in the last few years.

Statistics for 1989 and 1991 show a rapid rise from 182 students of Arabic in 1989 to 399 students in 1991. The 1991 total represents 0.2% of all students and 0.5% of all LOTE enrolments. Arabic ranked 14th in LOTEs taught in Victorian secondary colleges for that year. There was a sharp jump in the numbers of secondary colleges offering Arabic from two in 1989 to six in 1991 and to seven in 1992.

		1989		1991	
	Sex	n	%	n	%
Year 7	Girls	42	89.4	57	50.9
	Boys	5	10.6	55	49.1
	All	47	100.0	112	100.0
Year 8	Girls	55	76.4	65	55.1
	Boys	17	23.6	53	44.9
	All	72	100.0	118	100.0
Year 9	Girls	22	75.9	68	77.3
	Boys	7	24.1	20	22.7
	All	29	100.0	88	100.0
Year 10	Girls	21	77.8	46	70.8
	Boys	6	22.2	19	29.2
	All	27	100.0	65	100.0
Year 11	Girls	1	33.3	3	27.3
	Boys	2	66.7	8	72.7
	All	3	100.0	11	100.0
Year 12	Girls	2	50.0	2	40.0
	Boys	2	50.0	3	60.0
	All	4	100.0	5	100.0
TOTAL		182		399	

Table 11
Arabic in Victorian government secondary colleges 1989-1991

The available statistics do not permit meaningful descriptions of trends across cohorts or grades, other than the very general observation that numbers rapidly fall off in the senior years, and that girls tend to outnumber boys, especially in the middle years. The effect of the shift of status of Arabic to a matriculation subject in the Victorian Certificate of Education

will not make itself shown until the 1992 or 1993 statistics are available. However, Mr Gil Freeman, Principal of the Victorian School of Languages (VSL) told us that the VSL's Arabic enrolment had jumped from 312 in 1991 to approximately 460 in 1992; no doubt a similar trend is in place in government secondary colleges.

The majority of Arabic teaching in secondary colleges is aimed at mother tongue maintenance, although Dandenong Valley Secondary Arabic is taught as a second language.

The seven secondary colleges at which Arabic was offered in 1992 were:

Brunswick East Technical High
Brunswick Technical
Coburg High
Dandenong Valley Secondary
Pascoe Vale Girls Secondary
Preston Girls Secondary
Northcote High

Brief notes on individual schools appear below:

Brunswick East Technical High School
Year 7 to 12.
There is full implementation of bilingual programs in the Social Sciences area, staffed by 2 teachers (Arabic and English) at year 7 only.
Contact hours : 3 hours per week.
Arabic is compulsory for Arabic-speaking background students.

Brunswick Technical School
Arabic is offered at Year 7 and 8 only.
Arabic is compulsory for Arabic-speaking background students.

Coburg High School
Arabic is offered from Year 7 to Year 11, and will be extended to Year 12 in 1993.
Thirty percent of the school population are of Lebanese background.
Arabic programs for Years 7, 8, 9 and 10 were started in 1990, whereas Year 11 programs were added in 1991.

Dandenong Valley Secondary College
Programs in Arabic run at Year 7 only and throughout the year combined with French programs (one semester devoted to the study of Arabic and one semester to the study of French).
Type of Programs: Second language acquisition programs since most students, if not all, are non Arabic-speaking background students.

Pascoe Vale Girls Secondary College
The total student population is 1200 students of whom 200 study Arabic.
The majority of Arabic classes are for students of Arabic-speaking background, but also a small number of Turkish non Arabic background students are learning Arabic for religious reasons.
Arabic programs at Pascoe Vale Girls High first started 3 years ago and were offered to Year 3 students only. Since 1991, there is full implementation

of Arabic programs across all senior grades (7, 8, 9, 10, 11) except for year 12, where Arabic is to be introduced in 1993.

Preston Girls Secondary College
Arabic programs are implemented from Year 7, to 11, and Arabic is to be introduced to Year 12 next year.
The school population consists of a large number of Lebanese students; 198 students are taking Arabic.
Type of Programs: Language maintenance and second language acquisition learning, although the former type predominates.

Northcote High School
Arabic programs were introduced in 1992.
Programs operate at Year 7 and 8 with plans for extension to other grades.
Forty six students are taking Arabic.

Victorian School of Languages
The Victorian School of Languages has offered Arabic since 1979, when 3 classes were provided for 48 students at a single centre. Arabic teaching is aimed predominantly at mother tongue maintenance; the curriculum is not designed for second language students. The growth of Arabic since 1979 is shown below:

Year	Classes	Students	Centres
1979	3	48	1
1981	6	94	1
1984	8	97	4
1986	10	138	5
1988	10	248	5
1991	17	312	6
1992	23	460 (approx)	6

Table 12
Enrolments in Arabic at the Victorian School of Languages 1979-1992

The centres offering Arabic, which serve areas with a local Arabic-speaking population, are Altona North, Dandenong, Keilor Downs, Princes Hill, Thomastown and Upfield.

We are told that Arabic is the language currently enjoying the highest growth in the VSL, and that demand may soon outstrip teacher supply. Presently, VSL instructors are not required to be registered, and some Arabic instructors may have only provisional registration. A requirement for registration will come into effect from September 1992.

The VSL has developed its own Arabic syllabus (authored by Tony Yacoub and Khalaf Greis) covering the four units of the Victorian Certificate of Education in years 11 and 12.

Independent schools

Two Victorian independent schools offered Arabic in 1991 - the Islamic School of Victoria Werribee and King Khalid Islamic College. This was the first year in which Arabic appeared in the Victorian independent system.

Year	Sex	Number of students	Sex %
7	Girls	14	42.4
	Boys	19	57.6
	All	33	100.0
8	Girls	7	70.0
	Boys	3	30.0
	All	10	100.0

Table 13
Arabic in Victorian Independent Schools 1991

1.3 TAFE

Baker and White (1991) mention Arabic in only two TAFE colleges in 1990, namely Bankstown TAFE, Sydney and the ACT Institute of TAFE (a specially commissioned course).

Further information on Arabic in TAFE is based largely on a survey by Barbara Baker of the Language and Technology Centre, University of Queensland. The Centre contacted 113 TAFE colleges across the country, of which 81 (71%) responded. Arabic is poorly represented in TAFE, with apparently no NSW colleges now offering the language; one Victorian college and one ACT college offered Arabic in 1992.

The position of Arabic in TAFE is an interesting one: Adult education in Arabic (see below) is restricted to a small non-Arabic background clientele, and is handled largely by metropolitan evening colleges or university extension classes. TAFE's potential involvement in Arabic would be in competition with these organisations. On the face of things, TAFE is unlikely to play any major role in the teaching of Arabic.

1.4 Overview of Arabic Education in Tertiary Institutions

Arabic is offered in a substantial fashion in five universities in Australia, but with an uneven geographical spread; no programs are offered in Queensland, Northern Territory, Western Australia or Tasmania, while only the odd student appears to take Arabic in South Australia; the University of Adelaide, the Flinders University of South Australia and the University of South Australia report tiny enrolments. In the Australian Capital Territory (ACT), the Australian National University (ANU) offers a promising Arabic program.

Although Arabic is offered at universities other than in Sydney and Melbourne, there is no question that those two cities are the main players. Each has a substantial Arabic-speaking population and a long established Arabic program at its oldest university.

In each city too, the call for community language oriented programs was taken up in the eighties by former Colleges of Advanced Education, which aimed to offer vocational courses to meet the educational needs of a new clientele of non-English speaking background students for whom access to the older universities was not necessarily easy. Macarthur Institute of Higher Education (now University of Western Sydney, Macarthur (UWSM)) introduced Arabic in its Associate Diploma in Community Languages in 1982 and its Bachelor of Arts (Interpreting and Translation) in 1984. For UWSM the community orientation of its Arabic program remains to this day and it is unlikely that a serious effort to teach Arabic to non-Arabic speaking background students will be made for some time. The introduction of a secondary teacher education program in 1989 consolidated this approach.

This has left two contenders in the Arabic tertiary scene in Sydney playing virtually complementary roles. While the University of Sydney takes a more traditional approach, teaching Arabic in Arts programs, UWSM offers career oriented courses to Arabic background students. The geographic distant and the difference in entrance requirements between the two institutions consolidates this complementarity. Only in secondary teacher education programs can there be said to exist competition.

With Melbourne University the long standing provider of Arabic in Melbourne, Victoria College (now Deakin University, Toorak) stepped in towards the end of the eighties, replicating the complementary picture of tradition vs. innovation, although the pleasing symmetry of the Sydney scene was not entirely achieved. This was due on the one hand to the precariousness of the Melbourne University program, and the generous funding received by Victoria College from the Victorian Education Foundation to establish Arabic. In short, Victoria College quickly established itself as the main provider; documentation exists showing that Victoria College was even offered an opportunity to somehow take over Arabic from Melbourne University. The picture was further complicated by the emergence of a third contender in 1989 and 1990 - Phillip Institute of Technology - whose course quickly disappeared. Sydney may take a lesson from this.

An overall view would be that Arabic is healthy and stable in Sydney, and healthy and unstable in Melbourne.

Another feature of Arabic in Melbourne and Sydney is the variety of academic homes that Arabic has found, ranging from a School of Semitic Studies in the Faculty of Arts (University of Sydney), a Division of Languages in the Faculty of Education (UWSM), a Department of Asian Languages (Melbourne), a School of Languages, Interpreting and Translating (Deakin) and a Department of Community Studies (Phillip). The academic unit has naturally flavoured the types of offering of each institution.

Finally, the degree of innovation of the Deakin program should be mentioned. The university has aggressively tracked down a non-Arabic

speaking clientele for its Bachelor of Arts/Bachelor of Business program (some 85% of the students are non-Arabic speakers), has made effective links with Yarmouk University in Jordan and begun to market language services through its Centre for Arabic and Middle Eastern Studies. We believe that this has been possible through a combination of generous additional funding, committed staff and the desire to find a rationale for Arabic beyond a "traditional" or "community" one. Deakin has also been successful in finding influential allies for Arabic; representatives of wheat and meat marketing authorities sit on its advisory committee, as well as the Arab-Australia Chamber of Commerce which recently funded two scholarships for students to travel to Yarmouk. Deakin has been fortunate to have funds to implement what many others have merely dreamed of.

Note that in the descriptions of individual programs below, enrolment statistics vary in their reliability. The three sources were Leal (1990), university administration statistics supplied to the NLLIA, and estimates provided by university staff. Our experience was that many factors combined to blur the statistics, including the quality of data supplied, gaps due to amalgamations, and disagreement between faculty staff and their university administrations. All of these figures should be taken only as a guide.

1.4.1 The Australian National University

Leal (1990) reported that Arabic is offered as a three-year sequence from beginner level in the Faculty of Asian Studies, with the further possibility of Honours, MA and PhD. A total of 4.87 EFTSU in Arabic, all at undergraduate level, was reported for 1990. Of the total EFTSU in languages of 329.97, Arabic represented 1.48%. No Arabic teaching method units were available.

Dr A.D. Street of the South and West Asia Centre advised us that student numbers have increased over the last three years, with 19 first year students, 17 second year, and 5 third year (presumably Leal's 4.87 EFTSU in 1990). The course is aimed at beginners and teaches mainly reading skills.

An impressive innovation for 1993 is a new degree which involves a year overseas. A pilot scheme will send five students to Egypt to study at the International Language Institute and Cairo University. Dr Street advises that, depending on the success of the pilot scheme, the year overseas will be available to students who receive high grades in second year.

1.4.2 The University of Melbourne

At the University of Melbourne, according to Leal (1990), Arabic is offered as a three-year undergraduate sequence from beginner level in the Department of Asian Languages and Anthropology, with further progress to Honours, B Litt, MA (thesis) and PhD. There were 10.16 EFTSU in Arabic in 1990, all at

undergraduate level, and 0.1 EFTSU in the Institute of Education Dip Ed program, representing 2.07% of the 494.97 languages EFTSU.

The University's Department of Asian Languages publishes the leaflet Courses in Arabic Language and Literature which gives further information, including that Arabic is also available as part of a Graduate Diploma in Asian Studies and a Graduate Diploma in Modern Languages.

The courses offered are as follows:

Beginners Arabic: This first year course is described as "an introduction to modern literary Arabic" during which students acquire basic grammar, vocabulary and reading comprehension.

Intermediate Arabic: This is the second year course during which students are expected to acquire "a deeper understanding of the structure and grammar of the language" as well as skills in translating journalistic Arabic and prose literature "of medium difficulty". They also acquire "proficiency to write simple composition in modern standard Arabic".

Advanced Arabic Level 1: This third year course gives students the ability to "read Arabic newspapers, journals and a wide range of modern Arabic literature as well as ... to express themselves in modern standard Arabic orally and in writing".

Advanced Arabic Level 2: Literature is the focus of this fourth year course, in which students study "the classical texts of the eighth to fourteenth centuries ...".

1.4.3 Royal Melbourne University of Technology, Coburg (previously Phillip Institute of Technology)

The Phillip Institute Arabic program ran for only two years. Established with a Commonwealth grant of some $63,000, the program was part of a Bachelor of Arts (Multicultural Studies) and was offered in 1989 and 1990. A full-time lecturer was employed during that time. Leal (1990) reports 2.96 EFTSU in Arabic for 1990 out of 52 languages EFTSU, representing 5.69%. According to Dr Des Cahill, Head of the Department of Community Studies, student numbers averaged around ten during the life of the program. Students tended to be older Arabic background individuals returning to study; there were few students directly from year 12 of high school. It was hoped that a link could be made with the Institute's business courses, although the early demise of the program prevented this plan coming to fruition. Similarly it would have been possible for students in the Institute's preservice primary education program to take Arabic as an elective and a method. It has been suggested to us that a choice for survival had to be made between Arabic and Turkish; Turkish, being better established, survived. This is the only example we have heard of a possible direct competitor to Arabic.

The Phillip experience is an intriguing one. On the face of things the program should have had a bright future; the institution is located in

Coburg, the heart of Melbourne's Arabic-speaking community; it had a strong multicultural orientation. Ultimately this orientation may have led to the program's demise; we have seen that strong Arabic programs at the ex-Colleges of Advanced Education have clear professional end points such as business, teaching and interpreting/translation. We have mentioned above the possible difficulty of three players in the tertiary scene in Melbourne. Finally, the abolition of the Group 1 and Group 2 system in the Victorian Certificate of Education may have come too late for Phillip. The present sharp increase in the year 12 Arabic candidature could have provided a larger student clientele.

1.4.4 The University of Sydney

The Leal (1990) data reports Arabic offered in a three-year undergraduate sequence from beginner level in the Department of Semitic Studies. Students may progress to Honours, MA (thesis) and PhD. The data reveals for 1990 8.30 undergraduate EFTSU, 0.7 Honours and 5.0 Postgraduate. In addition, 0.8 EFTSU were reported for the Dip Ed in the Institute of Education. The total of 14.8 represents 1.7% of the 892 languages EFTSU.

Data requested by this project from the university is somewhat incomplete, with an unfortunate gap from 1989 onwards. The following table attempts to consolidate the Leal (1990) and the university data. Figures in italic represent students (undifferentiated as to proportion of load) while figures in plain indicate EFTSU. Figures in bold indicate estimates of EFTSU based on a ratio of .44 EFTSU per student calculated from the Leal (1990) data. All figures are rounded to one decimal point. Missing data is not available.

Course	1987	1988	1989	1990	1991	1992
UG Year 1	Student numbers	17.0	5.0	20.0		
	EFTSU	**7.5**	**2.2**	**8.8**		
UG Year 2	Student numbers	11.0	7.0	9.0		
	EFTSU	**4.8**	**3.1**	**4.0**		
UG Year 3	Student numbers	7.0	4.0	4.0		
	EFTSU	**3.1**	**1.8**	**1.8**		
Subtotal	Student numbers	35.0	16.0	33.0		32.0
	EFTSU	**15.4**	**7.0**	**14.5**		8.3
UG Year 4	Student numbers	2.0	1.0	2.0		1.0
	EFTSU	**0.9**	**0.4**	**0.9**		0.7
MA Prelim	Student numbers	1.0	1.0			
	EFTSU	**0.4**	**0.4**			
Higher Degree	Student numbers	6.0	9.0	11.0		
	EFTSU	**2.6**	**4.0**	**4.8**		
Subtotal	Student numbers	9.0	11.0	13.0		4.0
	EFTSU	**4.0**	**4.8**	**5.7**		5.0
Grand total	Student numbers	46.0	27.0	46.0		37.0
	EFTSU	20.2	11.9	20.2		14.0

Table 14

Arabic enrolments at the University of Sydney 1987-1992

Additional data from Professor R.Y Ebied illuminates the pattern of offerings. First year undergraduate courses are divided into Arabic 1a and

Arabic 1b. Arabic 1a is intended for native speakers, typically with 2- or 3-Unit Arabic in the NSW Higher School Certificate. Arabic 1b is for beginners. Second year follows the same pattern with Arabic 2a and 2b. Until the late eighties, third year was divided into Arabic 3a and 3b in the same way, but there is now a single Arabic 3 offered to all students. However, within Arabic 3, native and non-native speaking students are divided for literature, together for translation and may be separated or combined for language. As is obvious, the Sydney university courses are integrated ones that cover both language and literature. Non-native speaking students are said to be a mixture of Anglo-Australians, students of Arab heritage with a smattering of colloquial, and Muslim students from such countries as Iran and Turkey.

1.4.5 Deakin University Toorak (formerly Victoria College)

Deakin University, Toorak offers Arabic in the Department of Language and Culture Studies (to become in 1993 the Department of Language, Interpreting and Translating). There is a four-year sequence in the Bachelor of Arts (Multidiscipline) and the Bachelor of Arts/Bachelor of Business, a two-year sequence in the Bachelor of Arts (Interpreting and Translation) and a one-year program in the Graduate Dip Arts (Interpreting and Translation). Leal (1990) reports 8.57 undergraduate Arabic EFTSU out of 175.40 languages EFTSU, representing 4.89%, although it appears that these figures do not include interpreting and translation in the Graduate Diploma subjects. Arabic is available in the Diploma of Teaching (Primary) program, in which a LOTE specialisation is offered.

In the Bachelor of Arts (Interpreting and Translation) Arabic is cycled so that a third year group only operates in 1992, while in the Graduate Dip Arts (Interpreting and Translation), it is offered each year. Future plans include a NAATI Level 4 Masters in Interpreting and Translating, including Arabic, to begin in 1993 and an end-on Diploma in Education (Secondary) in the same year, which may include Arabic. At postgraduate level there exists a Masters in Interpreting and Translating by research. We are told that there are two likely candidates for this course and one possible doctoral student.

There are three full-time lecturers in Arabic, one tenured and two contract, as well as approximately 0.4 of a lecturing load comprising hourly paid staff.

A Centre for Arabic and Middle Eastern Studies was recently established under the directorship of A.H. Kasem and has begun offering Arabic language services on a commercial basis.

The administration of Deakin (Toorak) supplied data from this project for the years 1988-1991, and further data was obtained from Associate Professor Adolfo Gentile and Dr Kassem. The two sets of (rather different) data are merged below to form an approximation of Arabic enrolments which errs in favour of the estimates of faculty staff. Missing data is not available.

Course		1988	1989	1990	1991	1992
Arabic 1a	Student nos.			24.0	36.0	34.0
	EFTSU		1.8			
Arabic 1b	Student nos.		14.0		28.0	
	EFTSU		1.8			
Arabic 1c	Student nos.				1.0	
	EFTSU					
Arabic 2a	Student nos.			13.0	20.0	
	EFTSU					
Arabic 2b	Student nos.			13.0	18.0	
	EFTSU					
Arabic 2d	Student nos.				1.0	
	EFTSU					
Arabic 3a	Student nos.				11.0	
	EFTSU					
Arabic 3b	Student nos.				11.0	
	EFTSU					
Arabic 1(I/T)	Student nos.	6.0	9.0			
	EFTSU	1.3	3.7			
Arabic 2(I/T)	Student nos.	5.0	9.0			
	EFTSU		1.0			
Arabic 3(I/T)	Student nos.			10.0		
	EFTSU					
Graduate Diploma (I/T)	Student nos.			15.0	15.0	15.0
	EFTSU					
Approximate total	Student nos.		6.0	67.0	86.0	149.0

Table 15
Estimated Arabic enrolments at Deakin University (Toorak) 1988-1992

1.4.6 The University of Western Sydney, Macarthur

Leal (1990) reported a three-year sequence in the Bachelor of Arts (Interpreting and Translation) and the Bachelor of Arts (Community Languages). 17.6 Arabic EFTSU were reported for 1990 out of 97.12 language EFTSU, representing 18.12%.

Arabic is offered by the Division of Languages in the Bachelor of Arts (Interpreting and Translation) and in the Bachelor of Arts (Languages), which is also offered in double degree format with the Bachelor of Teaching (Secondary). Common subjects are used across these degrees.

A sequence of four units - Arabic as a Working Language 1, 2, 3 and 4 - are intended to consolidate the language skills of native speaking students, all of whom are accepted partly on the basis of a language test that requires a high degree of Arabic literacy. The units were originally conceived as support for studies in interpreting and translation, and their content still

reflects this. Language is taught through themes such as law, health, social services, the media and so on.

A parallel strand of four Arabic Cultural Studies subjects is also offered which, although taught generally through the medium of Arabic, are not strictly language units. One such unit deals with Arabic linguistics.

The University offered beginner level Arabic units in the mid eighties but discontinued these because of poor enrolments. It is unlikely, given the University's dual emphases on language maintenance and on developing Asian languages such as Indonesian, Chinese and Japanese, that a non-Arab clientele for Arabic will develop in the near future.

Interpreting and translation students have their own strands of professional subjects, namely the bidirectional Translation 1,2 and 3 (English-Arabic) and Interpreting 1, 2, 3, 4 and 5 (English-Arabic), and the monodirectional Translation 4 and 5 (English to Arabic) and Translation 4 and 5 (Arabic to English).

Arabic secondary teachers are prepared through the Bachelor of Teaching, where generic subjects include language specific method components. Secondary education students take two teaching methods, and for Arabic speaking students the combinations of Arabic and ESL, and Arabic and French are the most popular.

A notable feature is that the Division of Languages is located in the Faculty of Education, despite moves to have languages located in the Faculty of Arts and Social Sciences. Arabic finds itself, therefore, in an academic milieu that has strong connections with the teaching profession.

The Division has one full-time native-speaker staff member whose expertise embraces Arabic and Education. The Head of Division is a native speaker of English with a knowledge of Arabic. A large proportion of the Arabic teaching is carried out by part-time casual staff.

1.5 Overview of Arabic Education in Ethnic Schools

In discussing ethnic schools, we need to distinguish between Arabic and Islamic schools. By Arabic schools, we mean ethnic schools where Arabic is taught principally to students of Arabic-speaking background; some of these will have a majority of Christian students and some a majority of Muslim students. By Islamic schools, we mean schools where Arabic is taught as part of the teaching of Islam to students who do not, in the main, have an Arabic-speaking background. Our discussion here focusses on Arabic schools, although mention of Islamic schools is made in passing.

Ethnic schools are very significant providers of Arabic teaching. Because of the nature of the ethnic schools - separate charitable organisations operating out of school hours - it is impossible to collect qualitative data about them centrally. We believed that this report gave an opportunity to make a detailed study of the ethnic schools; the schools in NSW were chosen because of their large number and diversity. In the following sections,

then, a detailed description of NSW ethnic schools is given. For the other states, brief mention of numbers and locations is made.

1.5.1 Ethnic Schools in New South Wales

The Office of Education and Youth Affairs of NSW supplied a list of 56 Arabic Ethnic Schools currently on its database for 1990. Questionnaires were sent to each school, and follow-up telephone calls made. Seventeen schools returned the questionnaires, and these are listed in Appendix A. In our discussion of the ethnic schools we have identified the schools by a code letter rather than by name.

Recently received data for 1991 indicate that 5,939 students were enrolled in Arabic ethnic schools in NSW, a decrease from the 8,932 reported for 1990. These schools received $225,321 of Commonwealth funding.

Information on the state of ethnic schools for 1992 was received too late in the study for us to re-survey the Arabic schools, of which 86 are now listed. This latest figure includes Islamic schools which may not necessarily serve Arabic language background students.

Location of Ethnic Schools in NSW

The Office of Education and Youth Affairs data indicates that most Arabic Ethnic Schools are located in Sydney, with some representation in Wollongong and Newcastle. These schools generally operate from public school premises, churches or Islamic centres. Some schools operate in more than one centre. The schools quite clearly service the needs of Arabic speakers in local communities.

Most of the Sydney schools are located in several bands of suburbs running along major roads in the south, west and south-west of Sydney:

In the band running along Canterbury Road from Bankstown to Dulwich Hill and along the Hume Highway as far as Greenacre there are 25 schools with high concentrations in Marrickville (7), Punchbowl (4) and Wiley Park (5).

The band to the west and east of Woodville Road from Parramatta to the Hume Highway contains 23 schools. There are high concentrations in Auburn (7), Guildford (7) and Lidcombe (3).

In the band running along Cabramatta Road and the Hume Highway between Bonnyrigg, Lansvale and Liverpool there are 6 schools.

In the band running along the Princes Highway from Sydenham to Blakehurst there are 8 schools.

A small number of schools operate in outlying suburbs such as Blacktown in the outer west (2 schools), Pennant Hills in the north-west, Macquarie Fields

close to Campbelltown (2 schools), Ermington and Meadowbank in the inner west, Darlington in the inner city, and Kensington in the eastern suburbs.

Outside Sydney, there are three schools in Wollongong and one school in Newcastle.

Affiliations and Aims of New South Wales Ethnic Schools

The Arabic ethnic schools are highly fragmented along national, religious or regional lines. There are, for example, Lebanese, Syrian, Jordanian and Egyptian schools as well as Islamic schools of the Sunna and Shi'a sects, a Druze school, and Christian schools of a number of denominations. On the face of things, this fragmentation would suggest that these schools are preoccupied with cultural maintenance of a rather narrow kind, but the questionnaire respondents often cited parental and student demand as the reason for the establishment of their programs without being explicit about cultural maintenance. Only two respondents mentioned cultural maintenance, and one cited a philosophy of bilingual education.

Enrolments in New South Wales Ethnic Schools

According to the OEYA data the 56 schools have a total enrolment of 8932 students. The smallest enrolment is 12 and the largest is a claimed 1331 students. Median enrolment size is 98 students.

The questionnaire data on 1990 enrolments tallied fairly well with the OEYA data.

Enrolment Trends in New South Wales Ethnic Schools

Overall, enrolment trends are difficult to judge, although there may currently be a plateau and a possible decline in the future with the emerging second generation. Numbers for individual schools are, however, volatile.

The questionnaire asked schools to plot their enrolments from 1987 to 1992. Eight of the schools had operated from at least 1987, and both increases and decreases were observed. A qualitative assessment of the trend is given for all eleven schools:

School	1987	1988	1989	1990	1991	1992	Change	Trend 1987-1992
A	27	31	20	14	12	14	-48%	steady decrease
B	100+	100+	100+	100+	100+	88	-12%	recent decrease
C			65	67	83	88		steady increase
D					40	30		recent decrease
E	45	50	52	60	60	75	+67%	steady increase
F	45	46	41	40	38	38	-16%	steady decrease
G	244	197	142	129	116	101	-59%	steady decrease
H	375	471	532	600	641	695	+131%	steady large increase
I					35	40		recent increase
J	150	250	300	300	265	225	+50%	increase, plateau, decrease
K	290	290	290	300	300	310	+7%	steady moderate increase
L	300	261	300	300	300	253	-16%	recent decrease
M	220	235	230	240	250	350	+59%	recent increase
N	165?					165	0%	stable
O	85	85	85	93	93	83	-2%	stable
P	15	15	14	12	12	12	-2%	stable

Table 16
Enrolment trends in NSW ethnic schools 1987-1992

Means of Support of Ethnic Schools in New South Wales

According to the OEYA, "most" of the 56 schools are receiving funding under the NSW Ethnic Schools Grants program. The questionnaire asked for more detailed information on community and financial support. Seven schools claimed "high" levels of parental and community support, five claimed "moderate" support, and four "low" support. The most common type of assistance was in teaching (9 mentions), followed by promotional work (8), administrative assistance (5) and financial assistance (6). One school mentioned parental supervision of students outside class.

Fifteen of the sixteen schools mentioned government financial support (presumably NSW Ethnic Schools Grants), which most ranked as moderate (6 schools), with two ranking it as high and seven as low. The eleventh school received financial support from "members only". Of the sixteen,

eleven did not respond to the question on fees, or wrote "free". Five quoted fees, of which there appear to be two systems - a weekly fee of $3, or an annual fee of between $20 and $60. Two schools gave discounts for the second and third children.

Other forms of assistance mentioned were "small assistance from NSW government", "Department of Education", "use of school premises", "Ethnic Teachers and Parents Association".

Organisation of Classes in New South Wales Ethnic Schools

Most of the schools attempt to offer classes at least two levels, reflecting the need to cater for students with a range of Arabic competence. It is clear, however, from the ethnic backgrounds of the students listed below that language maintenance is the major objective (except for the Bosnian school):

Ethnic backgound	Number of schools
100% Lebanese	4
100% Egyptian	2
95% Lebanese, 5% Palestinian	2
98% Lebanese, 2% Anglo-Australian	1
90% Egyptian, 5% Lebanese, 4% Palestinian, 1% Iraqi	1
80% Lebanese, 20% Fijian and Albanian	1
85% Lebanese, 10% Palestinian, 5% Syrian	1
80% Lebanese, 15% Syrian, 5% Lebanese	1
70% Lebanese, 30% Syrian	1
100% Bosnian	1

Table 17
Ethnic backgrounds of students in NSW ethnic schools

This almost certainly points to an emerging second generation that has low Arabic proficiency, and a problem for the ethnic schools of grading students. While these students are indeed learning a language that is new to them (particularly the standard variety) they are not raw beginners since they will have been exposed at least to colloquial varieties among relatives. This problem of an emerging second generation is also being grappled with by NSW Board of Studies. We can safely say that the number of genuine second language acquisition students in the ethnic schools is small and would consist of some children with mixed Anglo-Arab parents and Muslims of non-Arab background in Islamic schools.

Grades offered in the ethnic schools generally focus on primary and lower secondary. Of those respondent schools that gave grade breakdowns for 1992, one had classes from K to 3, two from K to 4, two from K to 6, one from K to 7, one from 1 to 6, one from 3 to 9, and one from 1 to 7. One school had a range from K to 10, one from K to 12, and one from 10 to 12. Various arrangements of composite and discrete classes were used: One school had discrete classes from 1 to 7 and a composite for years 8 and 9, while one grouped K and 1, 2 and 3, 4 and 5, had a discrete year 6, and a composite 7,8 and 9. Enrolments

were generally steady across the grades with some attrition towards the older grades, but the data is too patchy for detailed interpretations to be made.

All schools appear to teach the four macroskills of reading, writing, speaking and listening although in some cases, reading and writing was not covered in the lower primary grades.

Classes are offered out of school hours, generally on Saturdays and Sundays. Two schools operated on weekdays after school hours.

Teachers in New South Wales Ethnic Schools

Except for one school, where the ethnic school appears to be integrated with a day school, teachers in the respondent schools worked an average of 3.5 hours a week. Teacher/student ratios can be calculated by dividing total 1992 enrolments by the number of staff employed, giving a figure of about 1:20.

The total number of teachers in these sixteen schools was 60, with the following levels of qualifications:

Teacher Qualification	Number of Teachers	Percentage
Unqualified	14	17
Qualified overseas & not recognised in Australia	32	39
Qualified overseas & recognised in Australia	33	40
Qualified in Australia	3	4
Total	82	100

Table 18
Teacher qualifications in NSW ethnic schools

Two very rough methods of calculation would suggest that there are around 450 people teaching in Arabic ethnic schools in NSW:

Method 1
total students in 16 questionnaired schools = 1872
total teachers in 16 questionnaired schools = 91
total student body in NSW Arabic ethnic schools = approximately 9000 (1990 statistics)
total teachers in NSW ethnic schools = 91/1872 x 9000 = 437

Method 2
mean staff/student ratio in 16 questionnaired schools = 1:20
estimated number of staff for approximately 9000 students = 9000/20 = 450

In the respondent schools, there was a range of opinion on what were regarded as preferable teacher qualifications. It was notable that not one school accurately named a preferable qualification. Instead, respondents required "Australian and overseas" (with at least 10 years experience in one case) or simple "high" or "tertiary". One preferred "overseas, especially

Lebanese". The range is illustrated by one school that required "HSC" and another "doctorate in Arabic language". Only two schools mentioned a teaching qualification.

Teaching Methods in New South Wales Ethnic Schools

The questionnaire required respondents to state whether the school encourages a specific teaching method, whether teachers are free to employ any method and then to nominate from a list of possible teaching methods. the responses of the eleven schools are tabulated below:

Specific method encouraged?	Yes - 7 schools
Which method?	"Using our own text books and specified overseas textbooks"
	"Bilingual program"
	"Still under study"
	"Set curriculum and use of teaching aids"
	"Any method that would fit into the curriculum"
	"Arabic through English"
	"Lebanese department of education"
Teachers free to use any method?	Yes - 11 schools
Comments:	"To some extent"
	"A specific method is not so far adopted"
	"Sometimes"
	"Provided he uses the books we provide"
Methods:	
Grammar/translation	12 schools
Audio-lingual	4 schools
Audio-visual	4 schools
Functional notional	2 schools
Eclectic	2 schools
Other	1 school: "reading and writing"

Note that some schools nominated more than one method.

Six of the respondent schools claimed to prepare students for a specific examination or to follow a specific syllabus: Four mentioned internal examinations, while one claimed to follow the "syllabus approved by the Board of Studies in year 10". One uses the "Lebanese Ministry of Education Arabic Language Syllabus".

Teaching Resources in New South Wales Ethnic Schools

The overall picture of teaching resources in these schools is that they are heavily biased towards books with only moderate use of audio-visual materials; indeed not all have even basic audio-visual hardware. Resources are generally rather old and not particularly relevant to the Australia context. Schools on the whole find resources rather difficult to obtain.

All sixteen respondent schools mentioned textbooks available. There were mentions of readers, novels and short stories, grammar textbooks, writing and handwriting texts, communicative texts, exercises, geography books and history books. One school mentioned "our own textbooks" and overseas books.

Other written support material included poetry (6 mentions), novels (5), magazines (6) and the Bible (1). Two schools did not volunteer written support material.

As for audio-visual material, only seven of the sixteen mentioned such resources. One commented "unable to buy". Resources available in the six included cassettes (5 mentions), films (5), videos (4), transparencies (3), and slides (2). Audio-visual equipment ran only to cassettes (5 mentions, with one "an old one"), video recorders (4) and overhead projectors (2). None had any computer-assisted language learning facility. Five schools had libraries of some kind: Collections of 50, 100, 500 ("but not for beginners - for the community to hire"), one of 1300, and another over 1000, although this appeared to be a day school library.

Most schools' resources were 5-10 years old (9 schools), while six claimed their resources were 1-5 years old. Most respondent schools said that their resources were "not very" relevant to the Australia context (10 schools). Two said they were "not at all" relevant, and two that they were "very relevant". Most schools claimed that it was "not easy" to find resources (10 schools), while five said it was "easy" and one "very easy".

Assessment Methods in New South Wales Ethnic Schools

All eleven respondent schools were explicit about assessment, with all claiming to use more than one method:

Method	Number of mentions
Classwork	14
Homework	14
Assignments	7
Partial examinations	10
Oral work	14
Written work	13
Attendance	9
End of term/year examination	14
End of term/year assignment	2

Table 19
Assessment methods in NSW ethnic schools

Program Evaluation in New South Wales Ethnic Schools

In the questionnaire, schools were asked for quantitative and qualitative data on program evaluation.

For a qualitative view, they were asked to indicate how many students successfully completed the Arabic program in the years 1987-1991. This data was generally not helpful since in some cases the successful completion rate was stated to be 100%, and in others as low as 20%. In this latter case the respondent may have calculated the percentage of students exiting the highest grade. It is interesting to note, however, that the completion rates of over 80% claimed by most schools may point to very low attrition.

Schools were also asked for qualitative date on (a) the reasons for the successful completion by students, (b) the schools' self ratings of their Arabic programs, and (c) the factors they based their ratings on. Finally, they were asked how their programs could be improved. The responses for eight schools (these being broadly representative of the sixteen) are shown below:

School A: Students completed successfully because of excellent teaching methods in Arabic and Lebanese teaching style.
The school rated its program as satisfactory based on student evaluation. It could be improved by additional funding.

School B: No reasons were given why students completed successfully.
The school rated its program as very successful based on student enrolment numbers and teacher appraisal. It could be improved by support from the government and [better] educational materials.

School C: No reasons were given why students completed successfully.
The school rated its program as unsuccessful. It could be improved by more time and support from parents and more encouragement from the Australian government.

School D: Students completed successfully because of school and parents cooperation.
The school rated its program as successful based on student completion rate and student evaluation. It could be improved by having a library and easy access to books, resources and equipment.

School E: Students completed successfully because of its qualified Arabic teachers, support from the parish priest and parents and access to Saturday School by students.
The school rated its program as successful based on student completion rate, student evaluation and parent evaluation. It could be improved by larger classroom space, more training and materials for teachers, higher teacher wages and newer equipment.

School F: Students completed successfully because of their ability to learn their mother tongue. The school rated its program as successful based on student completion rate, It could be improved by graduation parties and excursions.

School G: Students completed successfully because of parent support, student cooperation, teachers' encouragement and teaching methods. The school rated its program as satisfactory based on student completion rate, student enrolments, teacher appraisal and student evaluation. It could be improved by paying teachers rather than having volunteers, not charging fees especially to unemployed parents and having more than one teacher to cope with different levels of ability.

School H: Students completed successfully because of the maintenance of student interest, visible improvement in students' proficiency, teacher dedication and friendship and competition between students. The school rated its program as very successful based on student completion rate, teacher appraisal and parents' evaluation. It could be improved by encouraging more parental participation, recognition of teachers' qualifications in Australia, more financial resources, and access to more teaching resources.

1.5.2 Ethnic Schools in Victoria

Information supplied by the Victorian Department of School Education mentions the following eight Arabic ethnic schools:

School	Enrolment
Antonine Sisters Victoria Association	122
Isomer Arabic School	70
The Lebanese Kamal Jounblatt Association	153
Australian Syrian Cultural Social Association Inc.	42
Australian Donbo Welfare Society Inc.	148
Islamic School Preston	332
Dinbo-Australian Community Services Association	72
El-Sedeaq Islamic Society	41
Total	980

Table 20
Victorian Ethnic Schools

Recently acquired data for 1991 reveal 1,037 students in Arabic ethnic schools, supported by $39,924 of Commonwealth funding.

1.5.3 Ethnic Schools in Other States

Information from the Ethnic Schools Board of South Australia lists two Arabic ethnic schools, namely the Egyptian Coptic School and the Arabic Language School. In the ACT, there are three Islamic (not specifically Arabic) ethnic schools.

Recently acquired data for 1991 indicate that there were 39 Arabic ethnic school students in Queensland, 113 in South Australia and 68 in the ACT.

1.6 Overview of Arabic Education in Adult Education

Arabic in community education appears to service a non-Arabic speaking clientele with highly instrumental motivation - business, travel and community work are often cited. It does not address language maintenance for adults.

A striking feature is that almost all institutions actually run only beginner level courses, although second level courses sometimes appear in their publicity material. At the same time demand is rather low, with average enrolments ranging between about 10 and 20 students. Although we have no information on attrition rates it is likely that these low numbers are responsible for unviable classes at post-elementary levels. Demand fluctuates but there are no clear trends. At any one time, there are probably between 100 and 200 adult students studying Arabic in Australia in such courses.

The variety of Arabic is not always stated but if it is, then in most cases there seems to be a compromise between Modern Standard Arabic and some kind of conversational form; only the Council of Adult Education in Melbourne has a specific regional colloquial course. Often there is an apparent conflict between the stated variety or the text, and the course aims. For example, Classical Arabic in one case is the variety offered to give students basic skills for living in the Middle East. Texts are probably more indicative of what is actually taught. Three mentioned are Abboud et al, Attar, and Cowan. Abboud et al is a comprehensive Modern Standard Arabic audiolingual text with very detailed grammar and vocabulary work but little authentic conversational material. Attar is a much more up to date text that teaches Modern Standard Arabic in reasonably authentic contexts and is probably the best of the three for the purpose of community classes. Cowan is a reference grammar of "Modern Literary Arabic" and is of no use whatsoever for the teaching of conversation.

Course duration ranges from an inadequate 20 hours to 48 hours. Obviously, for a difficult language like Arabic such courses barely scratch the surface. Only the Institute of Languages at the University of NSW makes students aware (obliquely) of what they can expect from such a short course.

To summarise, Arabic community education courses appear not to attain the momentum needed to progress beyond beginner level. The following reasons are suggested:

Community education courses attract only non-Arabic speakers; Arabs do not appear to use them for language maintenance.

Motivation for studying Arabic is probably narrowly instrumental, so that the potential clientele is very small.

Course aims may not correspond with student expectations, particularly as regards the variety of Arabic that is taught.

Progress is likely to be very slight given the shortness of the courses.

Effective teaching resources are scarce.

1.6.1 Distribution of Courses

Arabic is taught at a variety of community orientated institutions around Australia. In the detailed descriptions of course offerings that follow, statements of aims are quoted or summarised from institutions' published material. In all cases, the responsible officers were asked by letter to supply further information. Where this has been received, the information is summarised. The institutions described below do not comprise an exhaustive list, but represent the most that could be tracked down within the limits of this report.

Institute of Modern Languages, University of Queensland

Variety: Modern Standard Arabic
Levels: Elementary, Intermediate
Duration: 2 hpw x 12 weeks (=24 hours)
Text: Cowan (1978)
Aims: Not stated

Dr Max Brändle, Director of IML, responded to our request for further information. His response is summarised: Oral communication skills are emphasised and basic reading and writing skills are also covered. Since their are few Arabic speakers in Brisbane, students tend to be those intending to travel to the Middle East, especially the Gulf. Dr Brändle estimates that in recent years half of the students travelled to Arabic speaking countries within a year of completion of the course. He notes that Arabic is the "most difficult language area" of those offered by the IML and cites among the problems students' expectations, the question of standard language and the shortage of resources and qualified teachers. In comparison to Japanese and other languages, there has been little development work for Arabic, particularly as regards teaching materials. Dr Brändle refers to IML Occasional Papers No. 4, where student questionnaires are reported (pp. 4-5). In the 1974 and 1977 surveys, 6 and 19 Arabic students responded respectively. In the discussion of Arabic at IML, Dr Brändle comments:

In 1971 and 1974 Arabic was taught with an emphasis on the spoken forms used in Lebanon. As from 1977 Egyptian-born tutors taught with a slant towards then conversational forms of Arabic commonly used by educated Egyptian speakers. (pp. 6). Missing data is not available.

Year	Elementary	Intermediate
1981	11	
1982		
1983	14	
1984	9	
1985	21	
1986	19	
1987	14	4
1988	11	
1989	15	
1990	25	
1991	20	
1992	16	

Table 21
Enrolments: Institute of Modern Languages, University of Queensland 1981-1992

Institute of Modern Languages, University of North Queensland

Variety: Arabic, Koranic Arabic
Levels: Not stated
Duration: 2 hpw x 15 weeks (=30 hours)
Text: Not stated
Aims: Not stated

Mr Ralph Knight, Assistant Director IML, informed us that although Arabic courses had been offered for some years, there has been insufficient demand to justify running classes. This demand appears to be about 3-4 people annually, who are referred to a private tutor at the Townsville mosque.

Institute of Languages, University of New South Wales

Variety: Not stated
Levels: Intro, Post-intro
Duration: 36 hours
Text: Not stated
Aims: Survival oral/aural skills and cross-cultural awareness

Ms Carol Waites, Head of Department of Modern Languages, University of NSW, supplied information in response to our request: Firstly, Arabic is offered for the first time in 1992. The course is said to be aimed at developing "communication skills focussing mainly on survival oral/aural skills and increasing cross-cultural awareness". The Institute's promotional material provides frank information on the relative levels of difficulty of languages and is thus unique among the institutions surveyed in trying to shape students' expectations. Arabic is classified with Mandarin, Japanese and Korean in Group 4, the languages that take the longest time to acquire. Using learner profiles based on the Department of Foreign Affairs and ASLPR descriptions, the Institute advises that "Elementary Proficiency" in Arabic can be attained after two years or more of study. For "Intermediate Proficiency", six or more years are required. Ten students were enrolled in 1992, apparently all non-Arabs judging by their surnames. Six are male and four female and most are in professional occupations.

Arabic School, Islamic Centre, Hobart

No information was received from this institution.

St George & Sutherland Regional Evening College, Sydney

Variety: Not stated
Levels: Not stated
Duration: 16 weeks
Text: Not stated
Aims: Not stated

No response to a request for further information was received.

Sydney Community College

Variety: Not stated
Levels: Beginner
Duration: 2 hpw x 10 weeks (=20 hours)
Text: Not stated
Aims: This course is for students who have little or no prior knowledge of the language.

No response to a request for further information was received.

Parramatta Regional Evening College

Variety: Classical Arabic
Levels: Beginner
Duration: 2 hpw x 16 weeks (=32 hours)
Text: Not stated
Aims: Learn to speak, read and write in classical Arabic and understand more about the culture for business or travel.

According to Mr Allan Le Mar of Parramatta Evening College, there is a high population of Arabic-background residents in the Auburn catchment area so that it is hard to know whether the College's publicity reaches this clientele. This presumably may be a reason for the low enrolments.

Year/Semester	Arabic
1989/1	8
1989/2	0
1990/1	7
1990/2	9
1991	cancelled (less than 6)
1992/1	12

Table 22
Enrolments: Parramatta Evening College 1989-1992

Workers Educational Association, Adelaide

Variety: Not stated
Levels: Introductory
Duration: 2 hpw x 10 weeks (=20 hours)

Text: Not stated
Aims: To enable students to communicate in Arabic at a basic level; to give students the basis for further studies

Mr Denis Binnion, Education Coordinator of WEASA remarks that the course appears to meet demand and that the tutor is "excellent and very popular", although demand fluctuates. Students are said to attend because of their desire to travel, mainly to Egypt and because of business connections. The course outline provided is clear and professionally prepared with brief sections on Aim, Objectives, Process and Course Content. It appears to be based on a sequence of structural items and vocabulary for everyday transactions. Arabic script is included.

Year	Getting started with
languages: Arabic	
1989	25
1990	15
1991	24
1992	12

Table 23
Enrolments: Workers Educational Association, Adelaide 1989-1992

Centre for Continuing Education, University of Sydney

Variety: Modern Standard Arabic
Levels: Beginner
Duration: 2 hpw x 24 weeks
Text: Abboud et al
Aims: Introduction to the alphabet, script and basic structures of MSA. Aspects of contemporary Arabic will be gradually introduced.

Dr J.E. Sait, Coordinator of the Centre for Continuing Education supplied a course outline which included some information additional to that in the brochure. The outline indicates that the course is taught by the audiolingual method and that "realistic situations from contemporary Arab society and culture" are used. The four macroskills of reading, writing, speaking and listening are covered. Enrolments were supplied for 1992 only, namely 22 students.

Workers Educational Association, Sydney

Variety: Modern Standard Arabic
Levels: Introduction
Duration: 25 meetings
Text: Attar
Aims: Not stated in brochure

Mr Michael Newton, Education Officer Metropolitan Region responded to a request for further information. The WEA offered a second year of Arabic in the mid-80's and the course, Arabic II is no longer offered because of a decline in demand. The course aims "to provide an elementary working knowledge of spoken Arabic (Lebanese, rather than Egyptian) - Arabic script is not studied in detail until the end of the course. It is thus suitable for travellers, those

interested in Arabic culture, and those who need speaking (rather than writing) skills - eg. students, community workers, even archaeologists."

Year	Introductory Arabic
1989	25
1990	27
1991	17
1992	18

Table 24
Enrolments: Workers Educational Association, Sydney 1989-1992

Enrolments are said to be equally divided among males and females.

Council of Adult Education, Melbourne

Variety: Classical Arabic
Levels: Beginner
Duration: 1.5 hpw x 30 weeks (=45 hours)
Text: Abboud et al
Aims: Develop the basic communication skills for working or living among Arabic speaking people. Learn elementary reading and writing.

Kiera McKenna, Languages Coordinator of the Council of Adult Education supplied further information: A year-long course is offered each March, and a half-year course each July. The typical enrolment for the full-year course is 22, while the half-year course has 16-18. In July 1992, a course in colloquial Egyptian Arabic was offered for the first time.

The typical clientele for Arabic includes social workers, intending travellers, business people, clergy, converts to Islam, Asian Muslims, teachers and other people.

Military language training

The Royal Australian Air Force School of Languages at Point Cook was contacted in relation to military and diplomatic training in Arabic. Arabic is not taught at the school, and the language is not currently required by the Australian Defence Force. However, Service personnel are entitled to a Language proficiency Allowance and a two-week requalification course in Arabic is scheduled each year for such personnel who require it. The School of Languages uses an external consultant for these courses.

1.7 Diplomatic Language Training

The Department of Foreign Affairs and Trade now sends its officers to Cairo to acquire Arabic, although a 1986 handbook lists training venues in Canberra, Tunis, Amman and London. A small number of officers undertake up to two years of language study in preparation for postings to Algiers, Amman, Baghdad, Beirut, Cairo, Damascus, Riyadh and Tel Aviv.

1.8 Curriculum Approaches

1.8.1 Typology of Programs

This section draws on the typology of language programs in Victoria reported in Di Biase and Dyson (1988:50). We have chosen this typology as the clearest available and applied it to the programs we have encountered. Although the typology is intended to apply to primary programs, we have adapted it to include secondary and tertiary programs.

A. Full Bilingual Program

We are not aware of any program that meets this specification.

B. Combined Bilingual and Mother Tongue Development Program

An example of this kind is St Charbel in Sydney, where a bilingual program is offered in primary, and mother tongue development maintenance offered in the later years. Catholic systemic schools in Sydney offer similar programs to varying extents, with bilingual programs in some primary schools and mother tongue development at secondary level. The Catholic Education Office, Sydney, supports bilingual programs by way of such publications as Bilingual Approaches in the Primary School.

C. Partial Bilingual Programs

Type 1
These are programs where various subjects are taught in and through a community language to native speakers. Programs resembling these are offered in some Sydney state and Catholic primary schools. Notable is Wiley Park Public School.

Type 2
In this type of program, various subjects are taught in and through the community language to students who are not native speakers of the language. We have not encountered any such program.

D. Mother Tongue Development Programs
Type 1

In this type of program, the language is taught as a separate subject to native speakers. All secondary school Arabic programs are of this type, as are the programs in the NSW Saturday School of Languages and the ethnic schools. The Arabic programs at some universities are of this type, eg. UWSM, as are the native speaker strands in others, eg. University of Sydney.

Type 3
These are second language programs where the language is taught as a separate subject to non-native speakers of the language. Examples of these are the non-native speakers strands in university courses and rare secondary school courses such as the one at Dandenong Valley.

1.8.2 Curriculum Models

It is our belief that the sophistication of discussion of curriculum models for languages is a function of the curriculum and resources support available. In our examination of many Arabic courses we have been struck by their paucity of resources and the lack of discussion of curriculum approaches. There seem to be no philosophical landmarks such as the great functional-notional movement in the teaching of English as a Second Language or the SGAV method (although there is a SGAV course for Arabic by Jarjoura Hardan). It would be generous to say that the approaches are eclectic, with teachers doing their best with grammar-translation, bilingual, language across the curriculum and other approaches. The lack of a coherent attack on the curriculum problem for Arabic is most sorely felt in non-native speaker courses, although there is cause for optimism in native speaker courses; the latest NSW Board of Studies syllabuses appear to be heavily influenced by ALL Guidelines, and Rosemary Suliman's materials project has a solid curriculum basis.

To focus on the non-native courses, we feel that solid work still needs to be done to work out a curriculum framework that accounts for the diglossic nature of Arabic and development of the four macro-skills. Campbell (1986) attempts a detailed analysis of the problem, pointing out that the two varieties of standard and colloquial cut across the macroskills, so that reading and writing is done principally in standard and speaking and listening in colloquial. At the same time, Arabic teachers are reluctant to tackle colloquial Arabic in classrooms for a variety of reasons including its low status, their unfamiliarity with its grammar, and the problem of making a regional choice. The curriculum development program proposed by Campbell is extensive; it involves projects to describe educated (and somewhat artificial) colloquials centred on dialect areas, eg. a Beirut-Damascus-Amman variety coupled with the writing of "core" teaching grammars that will reconcile the grammar of standard and a particular educated colloquial. Until this (or something like it) is done, non-native speaker courses may flounder on disillusionment and disappointment unless, like Deakin University Toorak and the Australian National University, they can provide substantial in-country study and naturalistic acquisition. At the risk of offending Arab colleagues, the principal author feels that the non-native speaker problem is not a high priority and is not well understood.

1.9 Qualitative Trends in Arabic Education

The most significant qualitative trend in Arabic education in recent years has been the beginnings of a movement to open the language up to study by non-Arabic background students. We have seen some examples in primary schools in Victoria and NSW, and at Deakin University, Toorak.

1.9.1 Quantitative Trends in Schools

Arabic was first reported in Australian schools in 1975, being taught to 306 children at primary level in two NSW Catholic schools. It was not taught a secondary level at this stage.

By 1980 the first matriculation examination was held, with a healthy 85 NSW candidates in this initial group. The number rose to 111 in 1981 (Hawley 1982:86-88).

By 1983 0.11% of students in Australian schools were studying Arabic and already a pattern had established itself with the largest proportion represented in lower primary and the smallest at upper secondary level:

class group	percentage of students studying Arabic
lower primary	0.16%
upper primary	0.10%
lower secondary	0.09%
upper secondary	0.01%

Table 25
Arabic in schools 1983

Systemic Catholic schools predominated in offering Arabic, particularly at secondary level. Arabic was taught in 0.9% of systemic Catholic primary schools and 1.8% of secondary schools. In independent and non-systemic schools the figures were lower: 0.3% of primary schools and no secondary schools. In Government systems, 0.2% of primary schools and 0.4% of secondary schools taught Arabic. (National Survey of Language Learning in Australian Schools 1983,1986:11,17). NSW still lead the way with 0.7% of schools offering Arabic, followed by Victoria with 0.4% and a newcomer, Queensland, with 0.1% of schools (pp.56-57). State by state, 26 students per 10,000 studied Arabic in NSW, 7 per 10,000 in Victoria, 3 per 10,000 in Queensland, and 1 per 10,000 in Tasmania (pp.66-67).

Statistics for students taking Arabic at matriculation level show a steady rise. The National Policy on Languages offers figures for 1980-1986:

Year	1980 - 85
1981	115
1982	94
1983	116
1984	146
1985	178
1986	196

Table 26
Arabic at matriculation level 1980-1986 (Lo Bianco 1987:28)

By 1988, 5883 students were studying Arabic in Australian schools, mostly at primary level (4266) rather than at secondary level (1617). (National Survey of Language Learning in Australia 1988:4-7). These figures may, however, underestimate the true picture since the Catholic data from NSW and Queensland are only from the Archdiocese of Sydney and Brisbane. At

the primary level, Arabic was the ninth most widely studied language, with most students (2329) in government schools. There were 1005 students of Arabic in systemic Catholic schools and 932 in independent schools. NSW still led with 2774 students, followed by Victoria with 1366. Queensland and Tasmania did not show any Arabic being taught, but Western Australia appeared for the first time; 126 students studied Arabic in independent schools.

The situation in 1988 in secondary schools was that Arabic was the twelfth most studied language with 1617 students. Government sectors predominated: 1195 students were in government schools, 268 in Catholic systemic schools and 154 in independent schools. Again NSW was the leader. It had 1277 secondary students of Arabic, compared with 340 in Victoria (National Survey of Language Learning in Australia 1988: Appendix Tables).

Year 12 figures for 1989 of 293 students (The Language of Australia 1990) and 1990 of 248 students (Australia's Language 1991) demonstrate a peak followed by a fall.

In summary, although Arabic was present in school systems, its growth dates from the early eighties. It grew in all school sectors between 1980 and 1990, but there are signs of a decline after an apparent peak in 1989. The majority of Arabic teaching in schools has taken place in NSW, with a smaller amount in Victoria. Of the other states, only in Western Australia is Arabic taught at school level; one program exists in an independent school.

Catholic schools were the innovators in introducing Arabic in the seventies, but the government system took over as the main source of instruction in the eighties.

To bring this account to the present day, it appears that Arabic has experienced dramatic recent growth. Our estimate is that over 7,000 students are currently studying Arabic in Australian schools.

1.9.2 Quantitative Trends in Universities

Arabic is first reported in Australian universities in 1964, when 23 students studied it at Melbourne University. The Australian National University planned to offer it in 1966 (Wykes 1966:27,51).

Enrolments of 10 university students of Arabic in Australia are reported for 1970, and 13 for 1973 (Languages and Linguistics Working Party 1976:13). By 1974, Arabic was offered at Melbourne University, Sydney University and the Australian National University.

44 students were studying Arabic by 1974, with a rise to 139 by 1980. The University of New England added Arabic in 1975 (Hawley 1982:5,18). Individual universities varied in their rate of growth: Sydney increased from 15 to 55 between 1974 and 1982; Melbourne increased from 24 to 36; Australian National University was fairly stable between 1976 and 1980, with enrolments of 25 to 30. Arabic had a very small presence at New England with 2 to 4 students. Two Colleges of Advanced Education, Canberra

and Goulburn offered Arabic, a 3 month intensive course and an external course respectively, for which no figures are given (pp. 70).

The Language of Australia (DEET 1990) reports that 135 students in higher education in Australia completed at least one unit in Arabic in 1988 (DEET 1990:Table 4).

The most comprehensive survey of languages in higher education was Leal (1990), which cites Arabic as the 11th most studied language at tertiary level in 1990. EFTSU are reported as 58, with 32 in NSW, 22 in Victoria and 5 in the ACT (pp. 66). Seven institutions offered Arabic by 1990, with three in Victoria, two in NSW, one in the ACT and one in South Australia (pp. 59, 64).

In summary, there was growth in university enrolments since 1964 with an accompanying increase in the number of institutions offering Arabic. This appears to have led to a thin spread of students across the institutions, with some programs only short-lived.

Our estimate for current university enrolments is over 300 individual students.

1.9.3 Factors Contributing to Change

The growth of Arabic in schools since the seventies can be squarely attributed to the concentration of Arabic-speaking migrants in specific suburbs and community pressure to have the language taught in local schools. Solid work on senior syllabuses has allowed cohorts to progress to the later years of high school.

The marked increase in Arabic in education in Victoria in the last year or two has been attributed to four key factors by Mr Khalaf Greis: The Gulf War has stimulated interest in the Arabs and Arabic there has been a growing interest in Arabic by the wider community; the Victorian Arabic-speaking community has become more united in expressing its needs; and the abolition of Group 1 and 2 subjects in the Victorian Certificate of education has "opened a wide door".

1.9.4 The Future

Predictions are for the courageous. We prefer to pose three critical questions for the future of Arabic in Australia.

The first is the question of language loss and language maintenance: To what extent will the second and third generations of Arabic-background families retain their Arabic? Will Arabic defy conventional wisdom, and survive generations of settlement?

The second question concerns the image of Arabic: How can the study of Arabic become as desirable and as attractive as, say, the study of Japanese or even French?

The third question concerns non-Arabic background students of the language: Will serious attempts be made at designing comprehensive courses that take into account the special problems of learning Arabic as a genuine second language?

1.10 Teacher Education: Existing Programs to Train Arabic Teachers

In teacher education, Arabic must be discussed in terms of primary and secondary, and of NSW and Victoria. In summary, Arabic secondary teacher education but not primary is well established in NSW; primary but not secondary is well established in Victoria. This mirror image is a consequence of the different types of credentialing in each state.

In NSW, Arabic secondary teacher education is available at the University of Sydney, University of Western Sydney, Macarthur, and Macquarie University. There would be perhaps twenty graduates each year from all of these programs.

In Victoria, Deakin University Toorak offers an Arabic strand in its preservice primary education courses. A secondary Diploma in Education, with an Arabic method available, will be offered in 1993. The Institute of Education of the The University of Melbourne offers secondary teacher education in Arabic.

NSW is in a policy vacuum with regard to primary teacher education in any language other than English: Primary teachers are expected to be generalists, and preservice teacher education programs are built around this prescription; besides, there are plenty of conditionally classified Arabic teachers prepared to work as community language teachers but not permitted to teach the entire primary curriculum. It would surely be better to provide fully trained primary teachers who can also teach Arabic. One possible solution is to create specialist fourth year conversion programs where the teaching of Arabic (or any other language) could be a major feature for already bilingual students.

1.10.1 Teacher Education: Proposals and Likely Changes

Perhaps the most pressing need is to find ways to match the demands of schools with the supply of overseas trained teachers. For reasons discussed elsewhere in this report, overseas trained Arabic teachers face enormous difficulties and frustrations in becoming credentialed in Australia. The most significant change that could be made in this area would be the establishment of programs to train these individuals; such programs should

not, however, be knee-jerk reactions to political pressure. Careers are at stake here, and programs should be long-term and well planned.

1.11.1 The Arabic Teaching Workforce: Numbers and Supply

Estimating the number of Arabic teachers is problematic; how to define a teacher? The individuals who teach Arabic form a continuum that extends from those who are fully credentialed, through those who are overseas qualified but not locally credentialed, to those who are unqualified. Indeed the marginalisation of Arabic teaching virtually guarantees that this spectrum will continue to exist.

Calculating the number of individuals in a marginalised workforce is again difficult. It is inevitable that one individual will work for a number of employers. In the end one is forced to work on personal impressions: It is likely that there are between fifty and a hundred individuals in Australia who are qualified to teach in government or systemic Catholic schools, and a much larger unknown number on the remainder of the spectrum.

On the matter of supply, the complexity of the situation makes judgements difficult. In NSW, mandatory language learning ought to increase demand for teachers, although at present, demand and supply appear to be roughly in balance. In Victoria, changes to the status of Arabic in the Victorian Certificate of Education appear to already be increasing the demand for Arabic teachers.

1.11.2 Qualifications and Experience of Existing Teachers

Existing credentialed teachers fall into three categories: The first is overseas trained teachers who have become locally credentialed on that basis; the second category comprises overseas trained teachers who have taken additional studies in Australia to become credentialed; the third category contains teachers fully educated in Australia. The future is likely to see an increase in the latter group.

1.11.3 Problems of Overseas Trained Teachers

In the NSW government system overseas trained teachers must apply for classification to the NSW Department of School Education. While these applications were previously dealt with centrally, they are now handled by the Department's various regions. Under the recent policy on overseas trained teachers, these individuals are required to have their qualifications assessed, pass a personal suitability interview, and attain level 4 in a special version of the Australian Second Language Proficiency Rating test; this version is designed to measure English competence in a NSW/Australian teaching context. We are told that since this test is in its

infancy, trends are difficult to describe although the pass rate so far appears to be around 25%.

Languages teachers were until recently required to have at least 2/9 of their Bachelor degree in the language to be taught. However this requirement has been relaxed in 1992 to the effect that native speakers with a professional background deemed suitable for LOTE teaching will be approved to teach. For example, it may possible for a native Arabic speaking graduate in French with a LOTE teaching qualification to attain classification to teach Arabic.

There appears to be not insubstantial demand for classification by overseas Arab teachers. Of 550 applications held centrally by the NSW Department of School Education for the period October 1991-March 1992, some 65-70 were from Arab teachers. This number may not nevertheless represent demand for classification as Arabic teachers since maths teaching is a popular aspiration among these applicants. Indeed it is now possible for Arab (among other) graduates of some specialisations in engineering to become maths teachers after completing a local Diploma in Education. While this does nothing to increase the number of Arabic teachers it is a positive factor in helping Arabic speakers gain professional employment.

In the NSW government sector it appears that few overseas Arabic teachers enter mainstream teaching, a reflection of the imbalance between Arabic in the Saturday School of Community Languages and mainstream programs and of the problems these teachers have in becoming fully classified. Indeed these teachers have much more chance of finding themselves employed in the Saturday School than in mainstream primary and secondary schools. There are four broad types of teachers in the Saturday School: First are the fully classified teachers who work in the Saturday School in addition to their full-time teaching job. Next are fully classified teachers who choose the Saturday School because of family and other commitments during the week. Then come those approved as casual teachers who do not have regular weekday teaching jobs. Last are those who are conditionally approved for the Saturday School only since their qualifications are not acceptable for mainstream teaching work.

The existence of this last group illustrates the fact that full classification is not easy. These are some of the typical difficulties:

Some teachers have overseas experience that could compensate for their lack of a teaching qualification, but that experience is of the wrong type, eg. primary instead of secondary.

In some cases, the Bachelor degrees held by the applicants are too broad and do not cover the Key Learning Area in which they hope to teach.

Others have an odd mix, such as secondary teaching qualifications but primary experience; while in their country of origin it may have been acceptable to move easily between primary and secondary, this is felt to be inappropriate in NSW, especially the notion of secondary teachers working in primary.

Another group is those whose experience is fragmented over such things as part-time teaching or private tutoring or tertiary teaching.

Yet another problem group is those whose level of English is not adequate to teach in Australia. This can be particularly sticky where the teacher has formal overseas qualifications in English.

Finally, there is the problem of teacher education (usually primary) beginning at pre-matriculation level in some Arab countries. It is virtually impossible to equate such qualifications with anything in the Australian system.

Once overseas Arab teachers have passed the various hurdles mentioned above, there are often difficulties of adapting to the local teaching scene. Until July 1991 such teachers began their careers with a three-month induction course, in which they worked in schools under supervision. It was in this period that they needed to learn to adapt their teaching styles. We are told that for the Arab teachers the most radical change was demanded, but that in most cases this was successfully achieved. It has been observed that typical overseas Arab teachers are male and older than those from other groups. It is conceded also that placements of teachers in particular schools has not always been entirely felicitous; for example it may be inappropriate to place a young female Arabic teacher in a boys' school. This may be especially important for Sydney secondary schools where most of those with large Arabic enrolments are single-sex.

With the devolution of many functions to the Regions in the NSW system, this induction process will be handled by the regional strategies for beginning teachers.

In 1992 a special scheme was implemented in NSW in an attempt to train a group of overseas teachers. This "mixed mode" Diploma of Education was run jointly by the NSW Department of School Education and the University of Western Sydney, Macarthur, and provided generous financial allowances to students. An early decision to accept candidates who could teach a language and a science or social science subject may have compromised the scheme; only ten starters could be found, four of whom were Arabic speakers. On the other hand, if a decision had been taken to accept single-method language teachers (of which there are potentially many with overseas training), it would have been very difficult to find jobs for the graduates; single subject teachers, especially in subjects like Arabic, are a headache to school principals who need to staff their schools with great flexibility.

The prospects for overseas Arab and Arabic teachers in NSW do not seem bright in the present circumstances. Arabic (unlike, say Japanese) has no influential allies in the top echelons of policy makers who can push the language from a community servicing role into the position of a "mainstream" language studied by other than Arabic speakers. It appears to be very difficult to "sell" as a language of this type and this will continue to impact on career prospects for Arabic teachers from overseas. Although there is no known research to back up the contention, it seems that there needs to be a critical mass of students of Arabic in a school for the language to overcome its low status. Where only a moderate number of potential Arabic students are found in a school, the Saturday School is the favoured option.

This creates a built-in brake on the mainstream development of the language and the establishment of a large, properly employed teaching force. Uldis Ozolins of Deakin University, Toorak recently asked the principal author "What sort of circuit breaker does Arabic need?" Although we could not give a direct answer, the metaphor is one that concentrates the mind on the fact that Arabic teaching seems to inhabit a set of vicious circles. This writer's office has seen many overseas teachers who are adrift in a bureaucratic maelstrom; professionals trained in the wrong country bearing folders of qualifications assessments, letters of rejection and brochures for university courses.

1.12.1 Arabic Teaching Materials: Existing Materials

Arabic teaching materials can be categorised into a number of types accounting for materials for native and non-native speakers, and for standard and colloquial Arabic. Under each type we provide a description and a brief review of a limited sample of representative works. We have also included a brief section on other materials and a discussion of materials currently being produced under an Australia Second Language Learning Program Project.

1.12.2 Standard Arabic Language Courses for Native Speakers

The most commonly found such materials in Australia are the various Lebanese school system textbooks. These series form complete school language syllabuses from the learning of literacy to the reading and writing of complex material. While their virtue is their comprehensiveness and systematic arrangement - the work usually being centred around topics such as the family, village and town life, civic education, fables etc. - there is a question mark over their relevance to the Australian situation.

Some local works are of this type. For example, the Arabic literacy course produced by the General Council of the Community of Hasroun in Australia teaches basic reading through text and video, but does not take the student much further. A series of textbooks written by Rosemary Suliman and Fouad Nammour in the eighties are topic-based, and attempt to inject much-needed Australian content. These texts are currently being comprehensively revised under an ILOTE grant.

In Victoria we were shown two privately produced textbooks by Khalaf Greis and Tony Yacoub comprising materials for primary and secondary students. These materials are, according to one of the authors, trialled and evaluated. However, funds cannot be obtained for their printing.

1.12.3 Standard Arabic Language Courses for Non-native Speakers

We are aware of no local materials of this kind unless we include Samar Attar's Modern Arabic: an introductory course for foreign students, which is however published in Lebanon. Attar's text is unusual in that it is presented through the medium of Arabic, as is Jarjoura Hardan's From the Gulf to the Ocean, the only Arabic text we know of in the Structural-Global Audio-Visual tradition. Both texts are imaginative and daring in their attempt to present Standard Arabic as a spoken as well as written code. A number of non-native speaker course books use English as their medium, the most notable probably being the Modern Standard Arabic series of Peter Abboud et al. (although the intermediate and advanced volumes are entirely in Arabic). The Abboud materials are remarkably comprehensive university courses with cassette recorded drills and exercises. Elementary Modern Standard Arabic can serve as splendid reference grammar alone, although the underlying curriculum model is somewhat dated with its focus on drilling structures and less than authentic spoken language work. Purely reference grammars exist, such as Wright, as well as hybrids like Cowan's Modern Literary Arabic, which is basically a reference grammar but with some translation and composition exercises supplied. Perhaps the last word on these texts is the paucity of choice. Publishers bombard teachers and lecturers with glossy catalogues containing dazzling arrays of well marketed German and French texts; Arabic teachers have to make do with old favourites.

1.12.4 Colloquial Arabic Language Courses for Non-native Speakers

We know of no local materials of this kind, but there are a considerable number of overseas materials. These works are probably best categorised into scholarly reference works and language handbooks. The works of Richard Harrell on Moroccan and Syrian Arabic, comprising dictionaries and courses, are typical of the first type. These are the result of comprehensive linguistic and anthropological descriptions of the dialects and are the tools of professional researchers rather than occasional travellers. McLoughlin's Colloquial Arabic is more representative of the language handbook. The approach (to a kind of generalised Fertile Crescent colloquial variety) is practical and eclectic. Where Harrell uses the technical terms of linguistics, McLoughlin provides plain language explanations; where Harrell provides complete tables of conjugations and declensions, McLoughlin introduces fragments as they are required. All texts of this kind (which sometimes also include cassette tapes) use Roman transcription, often more idiosyncratically than not. Arabic script is not generally dealt with.

1.12.5 Other Materials

Support materials of various types abound ranging from imported junior readers to adult fiction to reference books and magazines (see section 2.6).

Bilingual dictionaries are easy to find, with Hans Wehr, Al-Mawrid and Elias in their various editions being probably the most popular. A wide variety of technical and specialised dictionaries is also available. Language learning computer software is nowadays produced in the Middle East and is said to be available in Australia, although the researchers have not encountered it.

A good source of articles on the teaching of Arabic is the refereed journal Al-'Arabiyya, published in the United States. Similarly, The Arab World: A Handbook for Teachers by Ayad Al-Qazzaz, Ruth Afifi and Audrey Shabbas Najda contains a textbook review, essays and a section of articles and reprints that would serve as good contextual material, although there is little specifically on language.

1.12.6 The Australia Second Language Learning Program Project

A notable project funded by the The Australia Second Language Learning Program and the Catholic Education Office (Sydney Diocese) has been in place since late 1989. This project aims to produce Arabic teaching resources for years 3-6 of primary school and is headed by Mrs Rosemary Suliman. The project is based at McKillop Girls' High School at Lakemba and involves a number of nearby Catholic primary schools. All of these schools feed into McKillop. Teachers spend one day a week at McKillop writing materials, which are then trialled and revised. The project is likely to end in 1992.

It comprises two stages - a beginner stage covering years 3, 4 and 5, and an intermediate stage for years 5 and 6. The project design is inspired by Australian Language Levels Guidelines and is said to be a whole language approach. The overall philosophy sees the K-2 years as benefiting from a bilingual approach, with the introduction of literacy and the transition to a community language program from year 3. It is interesting to note that the project team actually began working on year 6 materials because of fears that the early introduction of Arabic would cause confusion.

Stage 1 comprises nine units characterised by a holistic approach and plenty of practical activities. Each unit comprises pre-reading activities containing a key sentence which students are encouraged to attack from a whole word standpoint. The breakdown to syllables and letters is developed progressively through the units, and the joining rules gradually introduced.

Stage 2 is thematic, the themes being garnered from commercially published social studies textbooks. Language work is integrated with the themes and grammar points dealt with implicitly; there is little explicit discussion of grammar.

On the matter of colloquial and standard Arabic, the project team make use of two philosophical positions. Firstly, they hold that the transition from colloquial to standard Arabic should take place early in the curriculum. Secondly, they attempt to use standard language that is as close as possible to colloquial, avoiding as far as possible vocabulary that is archaic and odd

to the ear of the colloquial speaker. In this way, the standard variety is learned with the minimum of shock.

Final versions of the materials will be in publishable form in 1992.

1.12.7 The LOTE Framework P-10

This well known document published by the Victorian Ministry of Education is, as its claims to be, a framework for the teaching of LOTE from preparatory to year 10. The document covers goals, setting up a LOTE program, types of program, the nature of language, the organisation of language, first and second language development, the four skills, background to language teaching in Victoria, approaches to course design, graded objectives, proficiency approaches to learning, materials and resources, assessment and reporting, evaluation, and organisational factors. Language specific support documents exist, although for Arabic there appears only to be a Bibliography for the Teaching of Arabic. While the Framework is workmanlike and thorough, little specific help is available to Arabic teachers.

1.12.8 Strengths and Shortcomings of Materials and Pedagogical Approaches

As we have seen, Arabic language teaching materials are diverse in nature and quality, and often eclectic in approach. Serious gaps exist not only in materials targeted at specific types of learners, but also in the development of curriculum philosophies. In general, materials for native speakers lack Australian content and rely on inappropriate overseas curriculum approaches. Materials for non-native speakers are few in number and are often outdated in their approach; none seriously tackle the problem of the intersection between varieties and macroskills.

1.13.1 School Syllabuses in New South Wales

[Note that much of the following sections is based on interview with Professor R.Y.Ebied and on his unpublished paper Reflections on the Eighties and Looking Forward to the Nineties: The Teaching of Arabic in NSW Schools.]

The last twelve years in NSW have seen Arabic educators grappling with secondary school syllabuses to meet the needs of a fluid situation of rapid migration in the seventies and eighties and the emergence of a second generation in the nineties.

In NSW, the Board of Senior School Studies (now the Board of Studies) approved the first high school Arabic syllabuses in 1980. These were the 2/3 Unit Common and the 2 Unit Z, the latter aimed at beginner students of the

language. The first Higher School Certificate examination in Arabic was the 2/3 Unit Common in 1980, followed by the 2 Unit Z in 1981. Both syllabuses were revised in 1982/83 and approved and reissued in 1983. The Board syllabuses are based on Modern Standard Arabic. The following figures, supplied by Professor R.Y. Ebied (Chairperson of the Senior Syllabus Committee, the Arabic Syllabus Committee and the Examination Committee, and Supervisor of Marking) show a steady increase of an average 14% a year in the HSC candidature in NSW, with the only decrease in 1989/90.

Year	number of students
1980	approx. 60
1981	approx. 80
1982	approx. 95
1983	135
1984	145
1985	180
1986	191
1987	197 (58 2 Unit Z; 32 2 Unit; 107 3 Unit)
1988	229 (70 2 Unit Z; 39 2 Unit; 100 3 Unit)
1989	270 (80 2 Unit Z; 40 2 Unit; 150 3 Unit)
1990	259 (64 2 Unit Z; 55 2 Unit; 140 3 Unit)
1991	285 (50 2 Unit Z; 95 2 Unit; 140 3 Unit)

Table 27
Arabic HSC candidature, NSW 1980-1991

Candidates present themselves from government day schools, catholic schools, the Saturday School of Community Languages, and ethnic schools.

Two crucial factors impact on the nature of the Arabic syllabuses: Firstly, the candidature is almost overwhelmingly from Arabic language background students. We have only heard of two students of other backgrounds taking Arabic at 2 Unit Z. Secondly, the candidature appears to be changing with the emergence of a second generation with poor Arabic language skills in the colloquial dialects only.

These factors have prompted a number of changes from the 2/3 Unit and 2 Unit Z model established in the early eighties. One effect of the largely language maintenance candidature has been an imbalance between the 3 Unit and 2 Unit candidature; Arabic is said to be the only language where the 3 Unit candidature is larger, apparently because of good Arabic speakers taking advantage of the opportunity to put a linguistic asset to good purpose. Memorandum No. 107/889 of the Board of Secondary Education notes that "... unintended outcomes may occur when a small 2 unit group sets the parameters for the scaling of a much larger 3 Unit group". A change in procedure is then proposed that scales the combined 2 Unit and 3 Unit marks in the common paper, and scales the 3 Unit Additional marks "according to the performance of that group of students on the common paper".

Another phenomenon is the unease about the 2 Unit Z course. These courses are intended for outright beginners. In the case of Arabic, virtually all the 2 Unit Z candidates have been of Arabic language background, although not necessarily competent in Modern Standard Arabic. The question of whether a slight knowledge of a dialect advantages a student over one with no

knowledge of any variety of Arabic is an interesting one: Dialect knowledge ought to advantage students in the passive skills of listening comprehension and reading; but it may be a disadvantage in active skills like speaking and writing because of interference. It is likely that these students would tend to improvise Modern Standard Arabic using their dialect resources, and outright beginners may do better since they start with a "clean slate".

With the application of more stringent rules on enrolment in 2 Unit Z courses, only those students who have not previously had any substantial contact with the language will be eligible. This has led to three consequences:

The first is that the 2 Unit Z candidature has steadily fallen from 1989. Secondly, the course is in need of restructuring so that it is suitable for genuine beginners. The third consequence is the introduction of a 2 Unit General course in Arabic, published by the Board of Studies in 1992. This course is intended to cater for students of the second generation for whom Arabic is a second language, and who cannot reach the standard of the 2/3 Unit course - the erstwhile 2 Unit Z candidates.

Finally, there is the possibility of a 2 Unit Native Speaker syllabus, in distinction to the present 2 Unit course, to provide for very able students. The diagram below attempts to map the various syllabuses against the target candidatures:

Students with native literacy:	2 Unit Native Speaker (proposed)
Students with literacy:	2 & 3 Unit
Students with dialect knowledge:	2 Unit General
Students with no Arabic skills:	2 Unit Z

1.13.2 School Syllabuses in Victoria

The Victorian Certificate of Education year 11 and 12 syllabuses are articulated in Study Design documents published by the Victorian Curriculum and Assessment Board. As yet there is no Arabic Study Design, although it appears that the document for each language includes much general material. The overall design of a LOTE Study is four units, each including three areas of study: Discourse Forms, Activities, Settings and Roles and Linguistic Elements. For each unit there are four work requirements: Speaking to inform, Focusing on performance, Writing, and Reorganising information. The syllabus is examined by way of Common Assessment Tasks, described later in this report. The Victorian School of Languages has its own Arabic year 11 and 12 syllabus, apparently based on the notion of the VCAB Study Design. This intersects "topics" with Discourse Forms, Activities, Settings and Roles and Linguistic Elements. For example, for the topic Type of Family, main discourse forms are discussion,

article, account and list; activities, settings and roles include respond to visual stimuli provided by the teacher and read short passage about a family and discuss family structure and relationships; main linguistic elements are present tense, perfect tense, imperfect tense.

We are told that there is no P-10 syllabus.

1.13.3 National Syllabuses

The concentration of Arabic speakers in NSW and the lack of attraction of Arabic to non-Arabs in schools has put the state of NSW in a position of dominance in syllabus development. It should be added that the Board of Studies team working under Professor R.Y.Ebied has been tireless in their efforts over the last decade.

It was natural, then, for NSW to be the base for the development of a national Arabic syllabus under the umbrella of the National Assessment Framework For Languages At Senior Secondary Level (NAFLaSSL). The Arabic NAFLaSSL syllabus is based on the NSW 2 Unit syllabus and is designated as an Extended Level syllabus. This level is "designed for students who at entry have some previous knowledge of the language" (NAFLaSSL brochure, undated). The syllabus is available for assessment in NSW, Victoria and South Australia from 1992.

1.13.4 Assessment Objectives and instruments in the NSW Syllabuses

The development of the NSW Arabic syllabuses reflect wider developments in languages curriculum over the last decade. The main recent influence has been Australian Language Levels Guidelines, on which the 1992 2 Unit General syllabus is largely based.

The 1983 2 Unit, 3 Unit and 2 Unit Z syllabuses are by comparison rather narrow in conception, with the emphasis on all or some of the four macroskills of reading writing, speaking and listening. The 2 Unit syllabus aims to develop the practical skills of reading, writing, aural comprehension and oral communication, and pays limited attention to literature, which is mostly in translation. The 3 Unit syllabus develops these skills at a higher level and places more emphasis on literature, which is in Arabic.

The 2 Unit Z course introduces the language and culture and focuses more on the passive skills of reading and listening than on writing and speaking. A close examination of the syllabus document reveals a language and a civilization component. The language component is divided into section on script, another on grammar, and a third on vocabulary. The grammar section is fairly traditional in its organisation and includes the major structural features such as definite article, parts of speech, nominal and verbal sentences, dual and plural numbers, plural nouns, and the verb in its many

manifestations. The coverage of grammatical material appears to be very comprehensive. The vocabulary section gives some clues to the communicative character of the language to be learned. There are the standard items such as greetings, school life, family, weather and so on; then the vocabulary moves into the material world with areas such as animals, plants, matter, etc.; and finally into social and intellectual life and institutions in such things as holidays, literature, history, government, justice, and so on.

The civilization section is pan-Arab and suggests topics divided into seven broad areas:

- Geography of the Arab World
- History of the Arab World
- Economic, social and educational developments in the modern Arab countries
- Arts and culture of the Arab World
- Modern Arabic Literature
- Travel, tourism and places of interest in the Arab World
- The Arabic language - its development and its relationship to other languages.

A bibliographical guide of books in English is supplied, although it must be said that many of the references would not be ashamed to find themselves on university reading lists.

By contrast, the 2 Unit General syllabus state its objectives in terms of Knowledge and understanding, Skills, and Values and attitudes. Content centres on six compulsory topics of Family and friends, School life, Leisure, Sports and holidays, Special days and festivals, Shopping and Media. For each topic are specified Communicative functions, Linguistic elements, Socio-cultural aspects and Activities.

For example, in the topic of Family and friends, one communicative function is asking and telling about one's place of birth. The linguistic elements are expressed by a list of model questions and answers. A socio-cultural aspect is discussion of the similarities and differences of the ways of life that exist in the Arab World and Australia, and an activity is interview an Arabic-speaking student.

In addition, three study options are offered, of which students choose one: Contemporary writing, Songs, and Film/Video. For example, in the Songs option, students are expected to acquire an understanding of the lyrics, an appreciation of how the music relates to the lyrics and insight into how the song reflects the chosen theme.

Assessment of the NSW Arabic syllabuses is by the standard strategy of a combination of school assessment and a Board examination. The 2 Unit General syllabus is assessed as follows:

School assessment:	
Listening skills	25%
Speaking skills	15%
Reading skills	30%
Writing skills	15%
Option	15%
Written examinations:	
Reading skills	30%
Writing skills	15%
Option	15%
Oral/aural examination:	
Listening skills	25%
Speaking skills	15%

A 1992 NSW Board of Studies document Subject Outcomes: Language Other than English Years 7-12 includes an apparently incomplete set of "outcomes" for the 2Z syllabus.

1.13.5 Assessment Objectives and Instruments in the Victorian Syllabuses

Victoria's Certificate of Education avoids the problems of NSW in meshing syllabuses with the shifting language competence of a community developing a second generation. Indeed the nexus between curriculum and assessment is less stark in Victoria because of the lesser focus on external examinations. Students take four Common Assessment Tasks, of which three are generally school-based activities and one a statewide examination. The NAFLaSSL examination, incidentally, is taken as the fourth Common Assessment Task.

1.13.6 Strengths, Shortcomings and Examinations in the NSW School Syllabuses

In summary the NSW syllabuses appear to have moved from the somewhat stern documents of the early eighties to a new generation of syllabus that goes far in meeting the broader educational needs of students and is matched closely to the changing linguistic profile of the candidature.

While the present framework will serve the Arabic language background candidature well, a non-Arab candidature has yet to be developed. The reworking of the 2 Unit Z syllabus will provide the curriculum infrastructure, but there will need to be very serious measures taken to "sell" Arabic to a candidature that can pick from other languages that may seem easier and more attractive. In most secondary schools with an Arabic program, our interviews with staff showed that non-Arab students were not generally seen as likely candidates. It is quite likely that in schools with no

Arabic programs, other languages will be seen as a much higher priority. No school has introduced Arabic so far in other than a language maintenance framework.

1.13.7 Strengths, Shortcomings and Examinations in the Victorian School Syllabuses

The Victorian year 11 and 12 Arabic syllabus does not in fact exist except in the form of the Victorian School of Languages' in-house version. The sophistication of the overall framework is praiseworthy, although there seems to be little concrete language-specific material to evaluate. Our overall impression is that teachers bear a large responsibility for filling in the detail and that students may benefit from the absence of pressure to work towards very substantial crucial examinations. Anecdotal information, however, suggests that higher standards are reached by NSW year 12 students.

1.14.1 Student Attitudes to Arabic in Education

In Sydney, Mrs Jamal Kairouz carried out a study of parent, children and teacher attitudes to the Arabic language program at St Charbel College. Her questionnaire survey of 204 children showed great support for the Arabic program for reasons intrinsic to the language and its culture, but also because of increased self-esteem. The children were less sure whether Arabic helped them in their English work, and adamant that it did not help them in mathematics. Almost a half wished to continue with Arabic as high school or university.

A study of Year 11 students specially commissioned for the project revealed some indications of student attitudes and motivations, as well as the general profile of the student body.

Sixty seven students replied to the questionnaire. The students came from seven NSW and one Victorian High School, with the bulk (79.1%) from two Sydney government schools. Nearly all of the students (95.6%) were of Lebanese background, with the remainder of Egyptian background. All used Arabic at home; Arabic was used most frequently with parents, followed by other relatives, visitors from the parents' country, siblings, and grandparents.

The educational level of their parents was apparently rather low; about a quarter of the parents had received primary education only, and about 40% had received post-primary education only. Nevertheless, the students had high educational aspirations with over forty percent intending to study in TAFE and a similar proportion aiming to study at university.

Their most frequently studies Year 11 subjects were (in descending order) English, Maths, Legal Studies, Arabic, Biology, Economics.

All students had studied Arabic in Year 10, but nearly half (47.8%) had discontinued in Year 11. The reasons for discontinuation were, in descending order:

The subject was too difficult
Did not like the teacher
Other reasons
Too many native speakers in class
Do not like languages
Friends did not take this language.

Factors that prevented them continuing had they wished were, in descending order:

Considered other subjects more important for overall study plan
Timetable clashes
Other reasons
Arabic was not available.

For the 36 who continued Arabic in Year 11, motivations were a mixture of instrumental and integrative:

High integrative motivations included:

Ethnic origin and/or religion
Other contacts in the country where Arabic is spoken
A liking for studying about the culture and society of the country where Arabic is spoken.

High instrumental motivations included:

Good marks in the past
Feeling that the language would enhance future career prospects
Plans to work in an area of employment where the language is used
A desire to travel or live in the country.

Students seemed little motivated by teachers or their peers, but were divided on the question of whether they were motivated by their family - some were, and some were not.

From the point of view of the school environment, a liking for the teacher was not a strong motivating factor, nor was the prospect that Arabic would be easy. On the other hand, a liking for the study of languages did motivate students to continue.

Most students (77.8%) intended to study Arabic to Year 12, while a healthy proportion (11.1%) intended to take Arabic at university. Very few (2.8%) intended to discontinue after Year 11, and some (8.3%) intended to take Arabic at TAFE.

1.14.2 Parent Attitudes to Arabic in Education

We know of no large scale formal studies of the attitudes of parents to Arabic education in NSW. Nevertheless, we collected much anecdotal evidence in interviews with school teachers and principals.

A strong perception is that parents (and here we mean overwhelmingly Arabic speaking parents) have high educational expectations of their children and of their schools. However, a lack of understanding of the Australian school system makes parents reluctant to be directly involved with the school. Over and over we were told that it was difficult to get parents to attend meetings at school; parents have great faith in their schools and are apparently content to leave the schools to do the job.

Nevertheless, some examples of parent involvement were found, but only where much effort and care had been expended. Mr Sid El-Ahal, a NSW Department of School Education Community Liaison Officer with experience at Punchbowl High, Miller Technical High and Belmore Boys High emphasised the role of the Community Liaison Officer in educating parents to participate; too often, he claims, a parent automatically thinks that something is wrong when the school asks to see them.

At Bankstown Boys High in Sydney we were told of the involvement of Lebanese parents on the School Council and other measures that resulted from a sensitive approach to dealing with the Arabic-speaking community.

Mr Khalaf Greis told of similar efforts in Melbourne, where he runs a "parents as tutor" program in Arabic from the Inner City School Support Centre. The Australian Arabic Teachers Association in Melbourne publishes a bilingual leaflet which interprets the education system for parents who have a poor understanding of the bureaucracy.

Jamal Kairouz's questionnaire survey of a hundred parents at St Charbel College showed very positive attitudes to the Arabic program, although for a variety of reasons. While there was strong agreement that learning Arabic was helpful for reasons to do with Arabic itself - the language, the culture, the community - parents were less sure about how learning Arabic could increase self-esteem, could help Australian society or cause the child to gain better marks at high school.

1.14.3 Community Attitudes to Arabic in Education

Here we distinguish between the attitudes of the host community and the attitudes of the Arabic-speaking community itself. To deal firstly and briefly with the host community, we believe that there is no clear general attitude towards the Arabic language; rather there appears to be a lack of knowledge and interest; our section on Adult Education is demonstrative of this. Worthy of mention is the meeting between senior media personnel and members of the NSW Arabic and Muslim communities in 1990, organised by the Human Rights and Equal Opportunity Commission and the Ethnic Affairs Commission of NSW. This meeting was set against the background of four critical issues: the lack of awareness of the nature of Arabic and Muslim communities, the perceived increase in hostility against Arabic and Muslim Australians since the onset of the Gulf crisis, the need to guard against a lack of balance in media coverage of the Gulf crisis, and the question of divided loyalties amongst Arab and Muslim Australians. The fact that such a meeting was necessary speaks volumes. While our report is concerned with

language, there is no question that attitudes towards Arabs spill over into attitudes towards Arabic.

We invited 139 community organisations to make brief submissions in English or Arabic on the topics covered by this report. Those that replied are listed in Appendix A. All of the submissions were positive and encouraged the teaching of Arabic. Virtually all referred to the benefits of multiculturalism and to trade and political relations with the Arab World. Naturally, the submissions from Islamic organisations stressed the religious significance of Arabic.

Other than our call for submissions, we know of no other formal study of Arab community attitudes to the Arabic language in NSW or nationally. In Victoria however, a useful study by the Victorian Arabic-Speaking Community Workers Network paints a picture that can probably be generalised to NSW.

Described in *The Perception of Arabic in Victorian Schools: A Community Perspective*, the study was based on talkback radio in Melbourne, questionnaires to various community groups, and public meetings. The writers claim that the views of approximately 200 individuals were gathered "... and hundreds more indirectly accounted for by the representation of people and views" (pp.2). The study found that few respondents were aware that Arabic can be studied at school in Victoria, and those that were aware usually lived near a school where such a program was offered. Indeed "efforts that may be in place to inform the community do not seem to be effective" (pp.3). This seems to be at odds with our impressions of NSW. In addition it was found that the community almost overwhelmingly favoured the notion of Arabic being offered in Australian schools, with some even claiming that "Arabic language studies should be a right, not a privilege, by virtue of the fact that it is a major community language in a multicultural society" (pp.3). It was felt that a wide range of individuals and groups would benefit from Arabic language study. For students, the benefits were: The ability to use Arabic in any Arab country; understanding a new culture; career opportunities; comcomitant improvement of English. For the family: Communication between generations; assisting parents' accommodation to Australian society; cultural maintenance. The wider community was seen as benefiting from the correction of myths and stereotypes about the Arab World (the report particularly stresses the level of ignorance among Australians during the Gulf War). The report makes much of this negative stereotyping and poses a strong argument for language study as a counterbalance: Arabic is "logical, sophisticated and demands a disciplined mind. The study of Arabic itself immediately defies and dispels the stereotypical image of simple barbaric tribes and backward terrorists" (pp.6). Benefits were also claimed for the Australian economy, especially through the "development of bilingual bicultural trade personnel who could assist in developing ... trade links" (pp.6).

The study asked the interesting question "What difference of attitude is there between students and parents?" and obtained some crucial insights and pointers to the future. Firstly, a major attitude difference was observed in that whereas students regarded Arabic as a link with their parents, "the parents wanted Arabic to link them to their homeland, their past or their religion" (pp.7). Furthermore, some parents clearly looked forward to a

return to life in the Middle East, and tried to raise their children with the same expectation; "the students on the other hand seemed more interested in benefits and prospects in Australia" (pp.7).

Expectations of some parents of Arabic study were unrealistically high, and these were critical of the Australian education system compared to systems in the Middle East. On the other hand, some students were averse to studying a community language at all because of its associations with a perceived negative status as an immigrant.

The report notes that since most of the recently arrived Arabic-speaking settlers entered under the family migration category, "some have come from backgrounds of limited educational opportunity" (pp.7). This leads to the parents putting their trust in the educational institutions, rather than taking some direct responsibility for their education; "... their main contribution is trying all avenues to maintain the student's attendance of such classes" (pp.8). On the other hand, some students believed that Arabic was "a sentimental language of the past" (pp.8) and not worth the effort involved for the minimal career benefits' the report points out that this was a minority perception.

On the matter of community perceptions on how Arabic is taught in Australia, "the responses were overwhelmingly critical of current Arabic language classes" (pp.8), although the authors mention that "this may have been more a reflection of their need to allocate blame for the low status of Arabic in Australian schools" (pp.8). In some cases, the short duration of classes was seen by students as evidence that Arabic was not being taken seriously, while the existence of Saturday classes rather than day school classes was perceived as marginalization; students were "unjustly penalised by their six day school week" (pp.8). In some cases students criticised the fact that teachers used English as the medium of instruction. Some parents believed that classes should be "made more enjoyable and attractive" (pp.9), suggesting content connected with geography, history and so on.

On the matter of language variety, the dominant view was that standard, not colloquial Arabic should be taught, although some suggested the practical benefits of learning to converse in colloquial. Students appeared to agree on this matter and felt that "retention in the classes would be tenuous" (pp.9) unless they could apply their skills in situations that demanded colloquial rather than standard.

A major finding was the community belief that Arabic classes should begin early, and that to begin the language at secondary level was unacceptable without an early foundation.

The study tried to discover who is responsible for the lack of success of Arabic in Australian schools. A key point was the problem of parents not actively supporting and participating in school programs, and the uneasy relationship between teachers and parents. Teachers' perceptions of parents' apathy were hurtful to people "from backgrounds where parent-teacher meetings were foreign concepts, because of clear demarcation between their respective roles" (pp.9).

On resources, there was a clear perception of insufficiency. Furthermore, teachers often felt isolated and irrelevant in their institutions, especially where small class sizes led to a vicious circle of disinterest and attrition.

1.15 Policy Considerations

Arabic figures specifically in a number of Commonwealth and State policies relating to education.

Perhaps the most controversial aspect of policy is the place of Arabic in the constellation of Asian languages. Indeed its ambiguous position (and its loss of potential status) was confirmed by Ingleson (1988) in *Asia in Australian Higher Education*:

> "Arabic has not been nominated by the Asian Studies Council as a language to be included as an Asian language, but because of its importance of the language of Islam, as well as its importance for Australia's trade with the Middle East, we have included a brief discussion in this overview. There is a need to maintain our current offerings in Arabic at tertiary institutions and to be prepared for an increase in demand which will probably occur in the next decade." (pp.123).

The National Policy on Languages recommends Arabic as one of the nine "languages of wider teaching", mentioning (pp.125) that it requires attention in the area of resource levels. The Language of Australia (the "Green Paper") abandoned the notion of identifying priority languages, but Australia's Language (the "White Paper") restored the notion by providing a Commonwealth bounty to States that nominated eight languages from a priority list of some fourteen; Arabic is one of these.

In Widening Our Horizons, Leal recommends (Recommendation 3) the establishment of an Advisory Council on Arabic and Middle Eastern Studies, which "should report to DEET and AVCC by June 1992 with concrete proposals on how best to develop Arabic and Middle Eastern Studies in Australian higher education and in particular how to make them attractive to students of non-Arabic speaking background." (pp.169).

In NSW policies, Arabic appears specifically in Excellence and Equity, where it is nominated as one of the twelve priority language (pp.43) but not as one of those six which are provided on a "comparatively limited basis" and warrant "particular emphasis".

Arabic is omitted as a priority language in the language policies of Queensland, South Australia, Western Australia and the Northern Territory. In the policies of the ACT and Victoria it appears to be neither included or excluded.

1.16 Issues Specific to Arabic in Education

1.16.1 Diglossia in the Educational Context

Arabic is held up as one of the classic examples of diglossia, and indeed features in the seminal paper by Ferguson in which the term was originally introduced. The situation of diglossia is one where a high and a low variety of a language exist side by side in a speech community, and where each variety is used for a different range of functions.

The high variety of Arabic is variously called standard, modern standard or classical Arabic in English and ?l-¿rbyh ?l-fSHa in Arabic. The low variety is known as colloquial Arabic or dialect Arabic, and as ?l-¿rbyh ?l-¿amyh. We will use the terms standard and colloquial Arabic.

The four skills of reading, writing, speaking and listening provide a good framework for understanding how diglossia works in practice. Broadly speaking, Arabs read and write in standard Arabic, and speak and listen in colloquial Arabic. For a native speaker of English unfamiliar with a diglossic language, this seems odd: Why not use a single variety for all functions? In fact there is no structural reason why a single variety should not be used. It is quite possible to have a conversation in standard Arabic, and it is possible to write colloquial Arabic after a fashion.

If we ask an Arab the same question we are likely to receive a very adamant reply, strongly coloured with value judgements about the two varieties. Arabs often say that standard Arabic is "proper", "correct" and so on; colloquial Arabic is "slang" and "has no rules". And this is perhaps not so different from the reactions that we might get from an Australian English speaker who was asked to break stylistic rules. For example, we would not address someone as youse in a letter or use the very formal should conditional when telling off a child: Of course we say *if* you don't stop that... rather than *should* you not stop that...

So how is diglossia different from the situation in English where we have seen there can be plenty of stylistic variation? An important difference is one of perception. English speakers tend to perceive stylistic variation as a spectrum where what is and is not permitted shade into one other. Arabic speakers tend to perceive standard and colloquial Arabic as different entities, and object to the idea of colloquial interfering with standard Arabic.

There are historical and cultural reasons to maintain this split between colloquial and standard Arabic. Standard Arabic is syntactically the same language as that of the Holy Qur'an. Muslim tradition holds that the Qur'an was transmitted in Arabic; it therefore has a unique status. Almost all Arabic literature is written in standard Arabic. Perhaps most importantly standard Arabic is the key unifying factor in the Arab world. In a discussion on the possible virtues of regional standard varieties based on the colloquials (eg. Standard Egyptian), one Lebanese-background student at

the University of Western Sydney said: "This is a typically Western idea; you divided us politically and you want to divide us linguistically."

This comment reveals another crucial fact; the colloquials mark the regional origins of Arabs. The further apart the regions of origin, the less mutually comprehensible are the colloquials: Colloquial Iraqi and colloquial Moroccan are often quoted as two dialects that are barely mutually comprehensible. When Arabs communicate in the standard language, they communicate as Arabs.

How different are the colloquials from standard Arabic? We will try to answer this in two ways: Firstly, in terms of structural difference, the difference is more like that between Latin and Italian than between Glasgow and Sydney English; there are quite distinct differences in grammar and vocabulary. Secondly, in terms of feel they differ something like this: Standard Arabic feels important, precise, imposing, controlled, crisp, informative. Colloquial Arabic feels intimate, fast, quirky, lively, untidy.

In the Arab world, disglossia is the norm. It reflects the Arabs' history and religion; it reflects and shapes their present political and social framework. It is part of the definition of Arabness.

In an emigre society such as Australia, diglossia apparently comes under strain especially for the emerging second generation as three codes - colloquial Arabic, standard Arabic and English - vie for their share of the communicative load. Standard Arabic is the likely loser. At the same time the failure of young Arabs to acquire standard Arabic and to develop diglossic skills weakens the very factor that defines Arabness.

No Arabic language maintenance program for children in Australia can hope to imitate the sociolinguistic conditions of the homeland since the conditions for the development of diglossia cannot be reproduced. Our guess is that the L functions will be met by colloquial Arabic and English, depending on the context of use, while the importance of assigning Standard Arabic to the H functions will not be recognised; the H functions will be met by English, since those will be mostly in the domain of the host culture. This is likely to lead to a situation where Standard Arabic is seen as a remote code whose usefulness and cultural significance is in question. At the same time, the negative attitude of Arabs to their colloquials could eventually be the only attitude that young Arabic speakers have towards Arabic as a whole. In this process, the very Arabness of Arabic speakers is compromised, and with it the need to know Standard Arabic is further weakened.

It would appear that programs to maintain Standard Arabic need to have very clear, innovative rationales that make the cultural significance of the variety clear and understandable from an Arab-Australia viewpoint. It may that Arabic language maintenance must operate alongside cultural maintenance to a greater extent than other languages because of the need to maintain the delicate relationship between two diglossic varieties. Perhaps the Maltese language offers a lesson here: Maltese is among the few varieties of Arabic that have developed outside the cultural mainstream (Cypriotic Maronite is another). In the process of transplantation, Maltese lost the diglossic character of Arabic, presumably because the cultural

conditions were not present. The absence of these conditions in Australia must be understood when any Arabic maintenance is considered in Australia.

1.16.2 The Image of Arabic in Education

There seems little doubt that Arabic has a poor image in the non-Arabic background population. Our impression is that mainstream attitudes to Arabs are negative stereotypes, and that these flow on to the Arabic language. There is no high profile organisation such as the Goethe Institut, Alliance Francaise or Japan Foundation to correct the image, and little prospect of one emerging in the near future. This image undoubtedly spills over into education and deters non-Arabic background students from studying the language. Its (deserved) reputation as being difficult is another deterrent.

1.16.3 Non-Arab Users of Arabic

While the project was not able to collect substantial data on the non-Arab users of Arabic in Australia, their presence and possible significance must be mentioned. These speakers comprise (a) a range of ethnic minorities from Arab countries who do not identify themselves as Arabs, but have used Arabic as a second language, and (b) non-Arab Muslims who use Arabic in religious contexts.

1.16.4 Arabic-speaking Ethnic Minorities

Most Armenians who were brought up in the Arab World (typically Egypt, Lebanon and Syria) speak Arabic to a degree, although knowledge of Standard Arabic may be poor especially in older migrants who experienced an English- or French-medium education. Young Armenians with excellent Arabic are sometimes encountered, typically those who have had a recent state education in Lebanon or Syria. *Community Profile: Lebanese Born* reports that 1,182 or 2.1% of Lebanese born persons claimed Armenian ancestry in the 1986 census (Table 16, pp.35). There are also Farsi- and Russian-speaking Armenians in Australia.

Migrants of Greek, Italian or Maltese background brought up in Egypt (sometimes for several generations) are found in Australia. Their knowledge and use of Arabic is likely similar to that of older Armenian migrants from Egypt. The Project Coordinator has met very competent Greek speakers of Arabic and heard it used between Greeks and Armenians on occasion. Often these individuals identify with each other as "Alexandrians".

Those members of the Christian Assyrian community who originate from Iraq or Syria are usually Arabic speakers with skills at the level of a first language, although they are mother tongue speakers of Assyrian, a Semitic language with close affinities to Arabic. The Project Coordinator has been

told by Mrs Eglantine Soro, an experienced teacher of Assyrian, that Arabic is often used as a teaching strategy. A problem with writing Assyrian is that the user needs etymological knowledge to select the correct root consonants. Mrs Soro's students are second language speakers of Arabic, which can be considered more archaic than Assyrian and to thus represent an earlier stage of Semitic; her students are taught to find the correct Assyrian root by checking the root in the cognate Arabic word. The second language of Assyrians may be Arabic, Turkish or Farsi, depending on their country of origin.

The Kurds are yet another non-Arab minority with a knowledge of Arabic, specifically those from Syria and Iraq. One prominent member of the Sydney Kurdish community is a respected Arabic teacher. Their first language, Kurdish, is Indo-European and not related to Arabic but the Kurds are Muslims and therefore give Arabic special status. There are also Turkish speaking Kurds in Australia. The Project Coordinator once attended a Kurdish social function where speeches were made in Kurdish, Turkish and Arabic.

There are certainly some Israeli speakers of Arabic in Australia; the author once met a family of Iraqi Jews who had migrated to Israel and then come to Australia. These people were first language speakers of Arabic.

While the project is not able to investigate these minorities in any depth, it is likely that some individuals play a significant role in the Arabic scene, especially in Sydney.

1.16.5 Non-Arab Muslims

Muslims of whatever ethnic or linguistic origin are required to read the Holy Qur'an and to pray in Arabic. While translations of the Holy Qur'an exist, they do not have the status of the Holy Qur'an.

2. 0 Arabic in Australian Society

2.1 Size of Arabic-speaking Community

We are hampered in estimating the size of the Arabic-speaking community in by having only the 1986 Census data to guide us.

The following figures report the number of people who spoke Arabic in the home in 1986:

State	Number	Percentage
NSW	88,475	74.23%
Victoria	24,515	20.57%
Queensland	1,590	1.33%
Western Australia	1,446	1.21%
South Australia	2,415	2.03%
Tasmania	204	0.17%
Northern Territory	69	0.06%
ACT	473	0.40%
Total	119,187	100.00%

Table 28

Speakers of Arabic in the home 1986. Adapted from Community Languages: The Australian Experience, Table A1, pp.248.

Change from the 1986 statistics will be for four reasons:

1 Decrease due to language shift since 1986
2 Decrease due to emigration since 1986
3 Increase due to Arabic speakers born in Australia after 1986
4 Increase due to immigration since 1986

Of these, factor 1 is difficult to predict; for Lebanon, a relatively low language shift rate was shown for the 1986 census in the order of 5% (*Community Languages: The Australian Experience* Table 14, pp.80). This could result in a decrease of about 6000 Arabic speakers.

Factor 2 can be roughly estimated from statistics on *Overseas Arrivals and Departures* (ABS Catalogue No. 3404.0), which gives data for Lebanese- and Egyptian-born; there were 3,230 permanent and long term movements out of Australia between 1987 and 1991.

Factor 3 cannot be easily estimated.

Factor 4 can be roughly estimated from the same data as used for factor 2; there were 19,640 permanent and long term movements of Egyptian- and Lebanese-born between 1987 and 1991.

To summarise, the movements in speakers from factors 1, 2 and 4 yield an approximate increase of 10,000 Arabic speakers. It would be fruitless to attempt to make any further effort to estimate the present Arabic-speaking population given that the 1991 Census data will be available very soon. In

summary, we can only say with confidence that there are more (and probably many more) than 130,000 Arabic speakers in Australia.

2.2 Rate of Change Since NPL

In the absence of the 1991 Census figures, it is not possible to make any meaningful comment on the rate of change in the number of Arabic speakers since the National policy on Languages.

2.3 Language Maintenance Rates

Community Profiles: Lebanese Born (pp.36) reports that of the 92,428 persons who claimed Lebanese ancestry in the 1986 Census, 78.5% of those aged 5 or over spoke Arabic at home. Of those claiming Lebanese ancestry, more than half were born in Australia or outside Lebanon. These figures point to an impressive language maintenance rate. A relatively low language shift rate was shown for the Lebanon-born in the 1986 census in the order of 5% (*Community Languages: The Australian Experience* Table 14,pp.80). However, Clyne and Jaehrling (1989) provide a state by state analysis for the Lebanon-born (Table 1,pp.64) showing that the low figure is restricted to NSW and Victoria, where concentrations of Arabic speakers are higher:

State	Maintenance Rate	Number Of Speakers
NSW	4.4	42031
Victoria	5.4	11287
Queensland	20.8	777
Western Australia	19.5	542
South Australia	10.2	1377
Tasmania	14.7	65
Northern Territory	21.1	28
Australian Capital Territory	14.7	225

Table 29
Lebanon-born: Language shift and population state by state

It is clear from these varying language shift rates that Arabic language maintenance requires a critical mass of speakers and the corresponding infrastructure of ethnic schools and other facilities.

Clyne and Jaehrling also report on gender differences in language shift, noting (pp.66) that shift among males (6.0%) was higher than among females (4.3%). We have seen elsewhere that Arabic is more popular among female school students than males.

Finally, length of residence appears to have comparatively little effect on language shift, at least in the first twenty years or so. Clyne and Jaehrling's analysis (pp.67) shows low language shift for many years, with a sharp increase at around thirty years of residence:

Years of residence	Language shift
-1	1.4%
1	1.8%
2	1.7%
3	1.8%
4	2.4%
5-9	2.2%
10-14	2.8%
15-19	4.4%
20-29	8.1%
30-39	14.2%
40+	30.1%

Table 30
Lebanon-born: Language shift by years of residence

While the statistics cited above paint a broad picture of language maintenance, a significant paper by Taft and Cahill (1989) explores the detail. This study of 62 Melbourne school children of Lebanese immigrant parents distinguishes between language competence and language use. It was found that the use of Lebanese Arabic among the children reflected their need to use it and their opportunities to do so; their competence in the language had more to do with their parents' level of literacy and interest in language maintenance. They point to the difficulty that children of illiterate parents will have in reinforcing at home the Arabic they have learned at school; it is of course standard Arabic that is learned at school and standard Arabic that is the code of literacy (although the authors do not acknowledge this). They predict quite reasonably that "it is very difficult for families in the situation of these Lebanese in Melbourne to maintain their children's interest in speaking their mother tongue and developing competence in it ..." (pp.142), although we believe that even illiterate parents are aware of the status of the standard language and will send their children to ethnic schools if they are available. We have pointed elsewhere in this report to the important and special role of literacy in Arabic - to be a competent Arabic speaker is to be in control of one's colloquial dialect and the standard language. An important implication of Taft and Cahill's paper is that Arabic language maintenance is of two types: maintenance of the colloquial variety only, and maintenance of the colloquial and standard.

2.4 Overview of the Domains of Arabic Use in Australia

We know of no formal study of the domains of use of Arabic in Australia. In very broad terms, however, Arabic is in daily use in contexts such as the following:

Family and social domains

One can assume that Arabic is used in every conceivable context in the family and social domains. However, little if anything is known about how use in these contexts is skewed by the use of English. For example, what languages are used in Arabic-English bilingual households, when are they used, and by whom? Moreover, little or nothing is known about the varieties

of colloquial Arabic acquired by the second generation. Is there a kind of pidgin developing? How do children of North Lebanese and Egyptian backgrounds accommodate one anothers' colloquials?

Work domains
It is likely that Arabic is used in a large range of contexts in the workplace, such as customer service in shops, and discussion among workers in factories, workshops and so on. We do not believe that there is any substantial use of Arabic in the professions, except in the special case of academics and teachers.

The domains of services
Access to many services is quite feasible via Arabic in Sydney and Melbourne. Numerous doctors are Arabic speakers, and attract clients for this reason. Similarly, there are Arabic-speaking accountants, pharmacists, and so on.

The domain of the media
The full range of Arabic media exists in Australia, from newspapers, magazines, to telephone and radio; there are individuals practising as journalists, broadcasters and managers through the medium of Arabic.

The domain of religion
Arabic is, naturally, used in the religious discourse of Muslims in Australia including the reading of the Holy Qur'an, prayers and sermons. It is also used in numerous Christian churches originating in Egypt and Lebanon; an Arabic version of the Holy Bible is in common use.

2.5 Projected Immigration Patterns

We are ill equipped to project future immigration of Arabic speakers, except to note the political volatility of the Middle East as a possible cause of migration.

2.6 Overview of Ethnolinguistic Vitality

We have examined ethnolinguistic vitality in a number of ways. First, several aspects of informal language maintenance were investigated - Arabic book selling in Sydney, the use and usefulness of libraries with Arabic collections, the Sydney Arabic video market, Arabic broadcasting and the Arabic press. These phenomena point to a language in considerable regular use.

Secondly, we provide figures on accredited Arabic interpreters and translators across Australia.

Thirdly, we examine the use of interpreting and translation services in Arabic in NSW, showing that for those without a sufficient use of English, Arabic is the major tool of communication.

2.6.1 Arabic Bookselling in Sydney

The Mideast Link Bookshop in Lakemba appears to be the only Arabic bookshop in operation in Sydney. The owner, Mr Mike Rizk is committed to the cause of Arabic language maintenance and appears to provide a worthy service. The shop has an affiliate office in Beirut and orders can be faxed directly from Sydney. The bookshop supplies primary and secondary schools, public libraries and universities, as well as individuals. It has clients in Melbourne and Adelaide and a small amount of business in Brisbane.

Individual customers are said to be (a) recent arrivals from the seventies onwards attempting to maintain their own or their children's Arabic, (b) English speakers proficient in Arabic and (c) professionals using technical books and references for their occupations.

The shop carries a wide range of stock including children's books at all age levels; books, serials and magazines dealing with marital and family issues; travel books on the Middle East; books on politics and history; religious publications; academic journals in many fields; dictionaries and other reference works; classical and contemporary literature and poetry. Cassettes of songs, music and plays are also sold.

2.6.2 Libraries in NSW

Auburn Municipal Library, NSW

There are several Municipal Public Libraries that house an Arabic collection in NSW. The largest of these are Marrickville, Sydney City, and Auburn Municipal Libraries.

At Auburn Municipal Library, The Ethnic Services Department of the Library concentrates on the provision of collections in Arabic and other languages. Staff members who primarily work within the ethnic service have responsibilities which include assisting borrowers as well as labelling, acquisition, and cataloguing of material in the collections. Methods found to be very effective in promoting the library's Ethnic Services have been cultural displays and seminars, booklists, radio talks, and newspaper articles. The displays make use of visits by famous overseas artists and scholars, such as that of Turkish photographer Mr. Emin Hakarar in 1990. Information pamphlets on the use of the Online Cataloguing System and the library services have also been translated into the different languages, including Arabic. The total Ethnic Services collection comprises the following categories: Adult Non-Fiction, Adult Fiction, Large Print Books, Paperbacks, Junior Non-Fiction, Junior Fiction, Junior Paperbacks, Young Adult Easies, Hear-a-book, Magazines, Cassettes, and English as a Second Language. The total number of items in the collection was 317,302 in 1989, and 311,639 in 1990. Of the total 311,639 holdings for 1990 Arabic represented:

Books	2249	0.72%
Magazines	228	0.07%
Cassettes	280	0.08%
Junior	695	0.22%

As at June 1992, the Arabic collection was as follows (total collection figures are unavailable):

Books	2263
Junior Books	677
Cassettes	278

A comparison of Arabic circulation figures for 1990 and 1991 shows an increase in items circulated:

Category	1990	1991	% increase	% of total CL Circulation
Adult Books	5080	5887	15.8	1.47
Magazines	1563	2644	69.1	.66
Adult Cassettes	943	2002	112.3	.05
Junior Cassettes	22	40	81.8	.81
Junior Books	1042	1179	13.1	.29

Table 31

Comparative library circulation figures for Arabic material.

A comparison between the total number of holdings and item circulation for the four major languages serviced by the library shows that although Arabic has the largest number of holdings it also has the lowest item circulation figure:

Category	Turkish	Chinese	Vietnamese	Arabic
Holdings	1,643	1,780	2,144	3,452
Circulation	21,146	15,401	16,725	8,628

Table 32

Library circulation figures for Arabic material.

State Library of NSW

The State Library of NSW is the major public reference and research library in the State. Its Multicultural Service Collection is one of the library's General Reference Collections and appears to provide an invaluable service to readers of community language materials throughout the State. The service commenced as the Community Language Lending Service in 1976. The only access to the collection at the beginning was through numbered boxes of books; when an interlibrary request for an individual item was received, a whole box was sent to the public library which had initiated the request, in order to be searched through. 1980 marked the commencement of the 'Online Public Access Catalogue' (OPAC) of all new books. Retro-conversion of old books in some European languages commenced in early 1990, and in early 1991 commenced for old books in Arabic. The aim has been to have all 63,000 books catalogued on the Australian Bibliographic Network within 3 years. The staff of the Multicultural Service Collection today consist of a Consultant, who is responsible for liaising with other bodies and cultural organisations,

advising other Municipal public libraries, and determining demand. In addition there are two librarians and four technicians.

The most pressing problems in the provision of the Multicultural Service are concerned with public access; the catalogue is in English and entries are transliterated, so that not only is a certain level of English required to enter the catalogue, but also a certain level of understanding of transliteration to understand the catalogue entries. The Library employs many people of non-English speaking background and ensures that a directory of them is available to employees at public service counters. A card has also been printed with the statement: "Please tell us which language you speak. We will try to get someone to help us", translated in 21 community languages. The card is used at the first point of contact to facilitate understanding, until another employee who speaks the appropriate language can attend to render assistance. A 'Bookmark' printed in the different languages serviced by the Multicultural Collection is used in public libraries to introduce speakers of these languages to the State Library in the case that their library does not carry a collection in their particular language.

Other problems of access are those relating to the transliteration of catalogue entries on computer. The transliteration of Arabic script demands the use of diacritical marks. (The system followed for the transliteration of Arabic is as published in 'The Library of Congress - Processing Department Cataloguing Service Bulletin No 49, issued in November 1958, pp.1-6). The Library's mainframe computer does not yet correctly code the diacritical marks and thus approximates them on record. To overcome this records are exported from the mainframe and imported to the a Macintosh database.

The Library has provided the following services in the Arabic language:
Loans by Language (Arabic)

1988-1989
Metropolitan Public Libraries: 66 Individual items
Country Public Libraries: 3 Individual items (1.17%)

1989-1990
Metropolitan Public Libraries: 74 Individual items
Country Public Libraries: 6 Individual items

1990-1991
Metropolitan Public Libraries: 71 Individual boxes, 42 Individual items
Country Public Libraries: Figures not available

Arabic made up 5.1% of total box loans and 2.67% of total individual loans language for both metropolitan and country public libraries combined in 1990-1991.

2.6.3 The Sydney Arabic Video Market

Sabuna Video Shop in Lakemba is said to be the first such shop established in Sydney. Its collection of hire videos amounts to some 2000 tapes, the more recent being catalogued under the name of the leading star. It includes movies, soap opera serials and plays. Serials comprise 2-10 tapes. The collection includes videos in the colloquials of Egypt, Syria, Algeria, Lebanon, the Arabian Peninsula and Palestine.

Clientele include young married couples and housewives, who will hire a serial to watch over a week. It appears that women are the most frequent customers given that they may be less free to enjoy entertainment outside the home. Parents hire comedy videos for their children for the sake of language maintenance.

The cost of Arabic video hire appears to be about a fifth of that of mainstream videos.

A significant aspect of video hire is that almost all such videos are in colloquial Arabic, so that as a means of language maintenance it is rather lopsided; it does not help maintain Standard Arabic.

2.6.4 Arabic Broadcasting

Arabic material is broadcast on SBS Television and on a number of radio stations. An interview with Marie Myssy of SBS Radio 2EA in Sydney revealed the following:

Arabic programs are broadcast for twelve periods of 45 minutes each week. The schedule is Monday to Friday, 6.15-7.00 am, Saturday to Thursday, 1.45-2.30 pm, and Friday 10.45-11.30 pm.

The aim of the radio program is to assist in the integration of non-English speaking people into the community. Typical program format is a fifteen minute news bulletin followed by an informative interview or report, or entertainment.

About ninety percent of Arabic speakers are said to listen to 2EA. The program is targeted at new arrivals rather than at Australian-born Arabic speakers. Arabic is used almost always, although the program favours interviews in English in order to cross cultural barriers.

No recent statistics on audiences are available, but some indication of 2EA's popularity can be gauged from radiothons; one conducted in 1988 for UNICEF raised $230,000 in two hours to fund an immunization program in Lebanon. Another raised $50,000 in one hour for flood relief at Nyngan.

The station receives complaints from educated listeners about the correctness of grammar in broadcasts.

2.6.5 The Arabic Press

There is a healthy Arabic press centred mainly on Sydney including the following (translations of the titles into English are this author's):

Almasry ("The Egyptian"): Based in Leichhardt NSW, a fortnightly magazine with a circulation of 1,500.

An-Nahar ("Today"): Based in Dulwich Hill NSW, a weekly newspaper with a circulation of 34,000.

El Telegraph: Based in Marrickville NSW with an office in Brunswick East, Victoria; this is a tri-weekly newspaper with a circulation of 22,000.

Sada Loubnan ("The Echo of Lebanon"): Based in Granville NSW with an office in Merlynston North, Victoria; this is a weekly newspaper with a circulation of 20,000.

Saout-El-Moughtarreb ("The Voice of the Migrant"): Based in Balaclava, Victoria; a weekly newspaper with a circulation of 18,000.

2.6.6 Accredited Interpreters and Translators

An strong indication of the vitality of Arabic in Australia is the number of accredited interpreters and translators. The *1991/1992 National Directory of Translators, Interpreters and Language Aides* contains the following details of individuals accredited as interpreters and/or translators at the various levels of the National Accreditation Authority for Translators and Interpreters:

State	Level 1	Level 2	Level 3	Level 4
Australian Capital Territory	1	3	5	1
NSW	27	120	63	3
Queensland	2	4	-	-
South Australia	-	3	1	-
Victoria	-	69	28	2
Total	30	199	97	6

Table 33
Accredited interpreters and translators 1991/1992

2.6.7 The Use of Interpreting and Translation Services in New South Wales

While there is a demand by Arabic speakers to become accredited interpreters/translators, is there a need for their services? A glance at some of the service providers in NSW shows that for a large number of Arabic

speakers, a language professional is needed when there are dealings with the host community:

The Telephone Interpreter Service of DILGEAA in Sydney offers on-site and telephone interpreting. The service handles approximately 8,000 calls a month and provides on-site interpreters for 12,000-13,000 requests a month. For Arabic, there were 5,600 on-site calls in 1987 and 4,178 in 1990. In the first seven months of 1991-1992, there were 3,500 on-site calls. As for telephone interpreting, Arabic ranks fifth in 1991-1992 with 3,543 calls in the first seven months, representing 6.41% of total calls. There are four full-time Arabic interpreters. In addition there is an Arabic sessional panel comprising two interpreters at NAATI Level 4 , twelve at Level 3, sixteen at Level 2, and five with no accreditation.

DILGEAA's Translation Service places Arabic in the top five languages processed by the agency. Only limited data on service requests was available: In July 1990, Arabic ranked second with 8% of all translation work received; in July 1991 it ranked third with 8%; in January 1992 it ranked fifth with 5.5% of work received.

The Health Translation Service specialises in translations of health information documents. Its 1990 Catalogue of Translations lists an extraordinary selection of leaflets and brochures available in Arabic, ranging from *Febrile Convulsions* to *Fussy Eaters* to *Urine Specimen Collection* to *Hearing Loss Letter*. Arabic is a significant language for the service: In 1988, 46,283 orders were made for Arabic materials; in 1989 there were 102,698 orders, and in 1990 104,957 orders.

The Ethnic Affairs Commission of NSW similarly meets a large demand for Arabic interpreting and translation. Interpreting assignments rose from 7.6% of all assignments in 1987-88 to 12.2% in 1990-91; most assignments were in the Sydney metropolitan region. Translations in 1990-91 amounted to 2,048,300 words. Another revealing statistic is the number of Arabic background clients of the Overseas Qualifications Unit of the Ethnic Affairs Commission. For 1987-88, the breakdown by country of origin was:

Country	Percentage of clients
Egypt	10.7
Lebanon	7.8
Syria	1.2
Iraq	0.4
Jordan	0.2
Sudan	0.2
Saudi Arabia	0.1
Total	20.6

Table 34
Country of origin of clients of Overseas Qualifications Unit, NSW Ethnic Affairs Committee, 1987/1988

3.0 Arabic, Australia and the World

3.1 Difficulties of Estimating the Size of the World Arabic Speaking Community

Estimating the world Arabic speaking community is somewhat difficult for a number of reasons, and a detailed demographic study is beyond the scope of this work and the expertise of the researchers. Here we simply enumerate some of the difficulties and cite some published population figures for Arab states.

Among the difficulties are:

a Migration of Arabic speakers from the Arab World; this applies particularly to the Palestinian diaspora, and to the migration of large numbers of Lebanese to the United States, Canada, Australia and Latin America.

b Non-Arab indigenous peoples in the Arab World; the Christian non-Arab population of the southern parts of Sudan are such. There are still likely to be speakers of the South Arabian languages in the southern parts of the Arabian peninsula (the South Arabian languages are Semitic languages, related to but different from Arabic). While *The International Year Book* and *Statesmen's Who's Who* referred to below gives useful information on the percentages of Arabic speakers in some states (eg 51% in Sudan), such references do not necessarily imply that speakers of other languages do not speak Arabic as a second language.

c Non-Arab guest workers in the Arab World; large numbers of such guest workers from the Indian sub-continent and South East Asia are resident in the Gulf States.

d Indigenous Arabic speakers in non-Arab countries; the province of Khuzistan in Iran is, or was, largely Arabic speaking. The Arab population of the West Bank, Ghaza Strip and Israel itself is considerable.

e Non-Arab users of Arabic in religious contexts; although many of these individuals will have little active knowledge of Arabic, some will have acquired a level at which they can be considered "speakers" of the language.

3.2 Location of Arabic Speakers

The Arabic speaking homeland forms a continuous band of territory from Morocco in the west to Iraq in the east. The climatic and geographical nature of this territory is diverse, ranging from the Mediterranean climates of

Lebanon, and coastal Morocco, Tunisia and Algeria to the tropics of the extreme south of Sudan, and the steppe and desert climates of the Sahara and Arabian Peninsula. There is considerable internal migration of Arabic speakers in the Arab World, including workers from poor countries and dispersed Palestinians. There are expatriate communities of Arabic speakers in many parts of the world, such as North Africans in France and Lebanese in the United States, Latin America and Australia.

On the matter of terminology, "Arab World" is a somewhat vague term to describe the homeland of the Arabic language; more accurate is to refer to the membership of The League of Arab States ("Arab League") whose 1991 membership comprised Algeria, Bahrain, Djibouti, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, the Palestine Liberation Organisation, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, Yemen.

3.3 Population

The following population figures for Arab states are derived from four sources: *The International Year Book* and *Statesmen's Who's Who* (marked as IYB), *Daily Mail Year Book, 1991* (marked as DMY), *The Middle East and North Africa 1992* (marked as TME), and *Arab World Almanac* (marked as AWA). We have attempted in each case to provide the latest estimate and explanatory material where possible.

Algeria
The 1990 estimate is 25.36m of whom 87% speak Arabic; 2m Algerians live overseas. (IYB)

Bahrain
The 1990 estimate is 486,000 including 155,000 resident foreigners. (IYB)

Djibouti
AWA gives 0.4m.

Egypt
The 1989 estimate is 50.74m. (IYB)

Iraq
The 1988 estimate is 17,064,000 of whom 81% speak Arabic (IYB). DMY gives 17,090,000.

Jordan
The 1989 estimate is 3,165,000, not including the West Bank. (IYB).

Kuwait
The 1990 estimate is 2.04m, of whom 1.1m are non-Kuwaitis. More than 78% speak Arabic. (IYB)

Lebanon
DMY gives 3.5m; AWA gives 2.8m.

Libya
The 1989 estimate is 4m. (IYB)

Mauritania
AWA gives 1.9m.

Morocco
The 1989 estimate is 24.5m of whom 75%+ speak Arabic. (IYB)

Oman
The 1990 estimate is 2m. (IYB)

Qatar
The 1987 estimate is 3,718,663 of whom only 25% are Qatari, the remainder being chiefly from India and Pakistan. (IYB)

Saudi Arabia
The 1988 estimate is 12m. (IYB)

Somalia
AWA gives 5.9m

Sudan
The 1987 estimate is 25.56m of whom 51% speak Arabic. (IYB)

Syria
The 1988 estimate is 11,338,000 of whom 89% speak Arabic. In 1987 there were 282,673 registered Palestinian refugees. (IYB)

Tunisia
The 1988 estimate is 7,745,500. (IYB)

United Arab Emirates
The 1988 estimate is 1.6m. (IYB)

Republic of Yemen
The Republic of Yemen was united in 1990 from the two following states:

Yemen, Peoples Democratic Republic
The 1988 census figure was 2,345,266. (IYB)

Yemen Arab Republic
The 1986 census figure was 8,105,974, not including 1,168,199 citizens working overseas. (IYB)

West Bank/Gaza
AWA gives 1.4m.

3.4 Approximate Number of Speakers

Notwithstanding the difficulties of estimation outlined above, it would not be unreasonable to claim that there are at least 200 million Arabic speakers in the world.

3.5 Quantity and Destination of Trade with the Arab World

Australia's trade with eighteen Arab countries accounts for about 4% of total Australian exports. Table 35 indicates a steady increase in exports between 1987 and 1990. Imports from the Arab World represent less than 3% of total imports, with a steady increase between 1987 and 1990 (see Table 36). Overall, then, Australia has a trade balance in its favour. The surplus was about $465 million in 1987-1988, $566 million in 1988-89, and $586 million in 1989-90.

	1987-88 ($ million)	1988-89 ($ million)	1989-90 ($ million)
Exports to Arab World	1400.9	1648.0	1972.3
Total exports	41077.8	43528.6	49131.6
Percentage exports to Arab World	3.41%	3.79%	4.01%

Table 35

Exports to the Arab World 1987-1990 as a proportion of total Australian exports.

	1987-88 ($ million)	1988-89 ($ million)	1989-90 ($ million)
Imports from Arab World	936.2	1081.6	1386.3
Total imports	40596.7	47039.4	51331.7
Percentage imports from Arab World	2.31%	2.30%	2.70%

Table 36

Imports from the Arab World 1987-1990 as a proportion of total Australian imports

Comparisons with other of Australia' trading partners are shown in Tables 36 and 37:

	1987-88 ($ million)	1988-89 ($ million)	1989-90 ($ million)
Arab World	3.41%	3.79%	4.01%
ASEAN	7.32%	8.83%	10.13%
EEC	15.60%	13.80%	13.94%
Japan	26.01%	27.24%	26.08%
USA	11.37%	10.22%	10.88%

Table 37

Exports to the Arab World 1987-1990 compared with other Australian trading partners, as a percentage of total exports

	1987-88 ($ million)	1988-89 ($ million)	1989-90 ($ million)
Arab World	2.31%	2.30%	2.70%
ASEAN	6.32%	5.98%	5.78%
EEC	24.01%	22.88%	22.05%
Japan	19.25%	20.74%	19.23%
USA	21.02	21.53%	24.10%

Table 38

Imports from the Arab World 1987-1990 compared with other Australian trading partners, as a percentage of total imports

Of the eighteen Arab countries with which Australia trades (see Table 39, the top four countries receiving exports between 1987 and 1990 were Egypt, Saudi Arabia, United Arab Emirates and Iraq. Exports to Egypt and UAE increased steadily, while exports to Iraq increased substantially. The three top countries providing imports to Australia for the same period were Saudi Arabia, United Arab Emirates and Kuwait. Oman and Qatar alternated in fourth position.

Rank	1987-1988	1988-89	1989-90
Egypt	1	1	1
Saudi Arabia	2	3	3
United Arab Emirates	3	4	4
Iraq	4	2	2

Table 39

Top four Arab countries receiving Australian exports, 1987-1990

Rank	1987-1988	1988-89	1989-90
Saudi Arabia	1	1	1
United Arab Emirates	2	2	2
Kuwait	3	3	3
Qatar	4	4	
Oman			4

Table 40

Top five Arab countries providing Australian imports, 1987-1990

Country	1987-88 ($million)		1988-89 ($million)		1989-90 ($million)	
	exports	imports	exports	imports	exports	imports
Algeria	35.9	0.5	34.7		39.2	12.4
Bahrain	60.3	30.8	122.6	26.8	150.1	15.8
Egypt*	316.7	2.2	425.0	2.8	473.7	5.5
Iraq	178.4	0.2	320.1	0.2	421.1	0.2
Jordan	8.9	0.3	9.0	4.4	7.1	3.3
Kuwait	81.1	121.0	77.7	89.7	74.1	123.4
Lebanon	1.4	2.3	1.1	2.5	0.8	1.9
Libya	8.7		3.1		8.8	
Morocco	2.2	36.9	0.9	26.6	1.3	17.2
Oman	58.8	9.7	54.5	14.6	70.9	37.9
Qatar	30.8	88.0	22.4	47.8	16.4	27.0
Saudi Arabia	268.1	418.9	249.6	457.6	293.1	675.9
Sudan	4.9	0.5	2.2	0.2	2.8	0.4
Syria	0.9	9.1	0.5	3.3	0.5	7.4
Tunisia	0.6		5.1	0.1	3.1	0.2
UAE	236.3	215.8	247.3	396.3	281.7	452.2
Yemen, AR	61.3		29.2		88.7	
Yemen, PDR	45.6		43.0	8.7	38.9	5.6
Total	1400.9	936.2	1648.0	1081.6	1972.3	1386.3
ASEAN	3006.3	2563.8	3842.7	2813.6	4976.3	2965.2
EEC	6407.7	9746.8	6007.5	10764.2	6848.3	11318.0
Japan	10684.1	7816.6	11855.3	9756.6	12811.9	9872.0
USA	4672.0	8532.0	4447.9	10129.5	5345.6	12372.5
Total Australia	41077.8	40596.7	43528.6	47039.4	49131.6	51331.7

Table 41

Exports and imports between Australia and the Arab World for 1987-1990 (Based on Table 13, 1989-90 Foreign Trade Australia, Comparative and Summary Tables, Australian Bureau of Statistics Catalogue No. 5410.0)

**Excludes exports of alumina.*

3.6 Type of Trade with the Arab World

While trade takes place in nearly all the categories listed in Table 42, certain types of goods predominate. Exports are dominated by the category of food and live animals, although there are significant exports (more than $10 million in 1989-90) in each of the following categories:

Commodities and transactions not classified elsewhere
Mineral fuels, lubricants and related materials
Crude materials, inedible, except fuels
Chemical and related products

Imports are dominated by the category of mineral fuels, lubricants and related materials, although 1989-90 showed significant imports (more than $10 million) from Saudi Arabia in these categories:

Chemical and related products
Manufactured goods
Commodities and transactions not classified elsewhere

The overall pattern is that Australia exports food and live animals to Egypt and the Gulf, and imports fuel from the Gulf. While other categories of goods are traded in significant amounts, they are far outstripped by the two main categories. Table 42 offers a breakdown of exports and imports by category between Australia and its major Arab trading partners.

Key to categories:	
Food and live animals	0
Beverages and tobacco	1
Crude materials, inedible, except fuels	2
Mineral fuels, lubricants and related materials	3
Animal and vegetable oils, fats and waxes	4
Chemical and related products	5
Manufactured goods	6
Machinery and transport equipment	7
Miscellaneous manufactured articles	8
Commodities and transactions not classified elsewhere	9

Bahrain

Category	1987-88 ($'000)		1988-89 ($'000)		1989-90 ($'000))	
	exports	imports	exports	imports	exports	imports
0	24124		18201		20049	
1	278		258		260	
2	157		328		157	759
3		30780	4	21106		14905
4	10		3		19	
5	298	1	532	2	571	
6	2594	18	2394	3427	3783	94
7	1303		586	2209	4207	61
8	963		1580	4	749	28
9	30604		98736	5	120292	
Total	60331	30799	122622	26753	150087	15847

Table 42a
Trade with Bahrain

Egypt

Category	1987-88 ($'000)		1988-89 ($'000)		1989-90 ($'000))	
	exports	imports	exports	imports	exports	imports
0	279317	406	373382	470	423810	1087
1		22	4		10	2
2	16651	38	14663	90	15465	52
3	17188		22113	99	18699	336
4			3582			
5	36	138	53	158	2408	3257
6	69	1294	3795	1705	347	433
7	815		4904		1193	
8	199	273	326	152	570	306
9	2451	26	2134	156	11177	1
Total	316725	2197	424956	2830	473679	5474

Table 42b
Trade with Egypt

Iraq

Category	1987-88 ($'000)		1988-89 ($'000)		1989-90 ($'000))	
	exports	imports	exports	imports	exports	imports
0	175875	170	307241	155	406314	151
1						
2			50	35	4	77
3						
4						
5	162		274		606	
6	1269		5920		781	
7	419		110		207	
8	23		348		507	
9	609	1	6183		12674	13
Total	178357	171	320126	190	421093	241

Table 42c
Trade with Iraq

Kuwait

Category	1987-88 ($'000)		1988-89 ($'000)		1989-90 ($'000))	
	exports	imports	exports	imports	exports	imports
0	75527		66418		65931	
1						
2	30		22	42	137	15
3	14	120974		89561		123256
4	29		27		38	
5	375	17	722	2	897	
6	1872		1597		1731	
7	995		6633	44	1512	3
8	498	31	507	4	731	3
9	1746		1745	16	3129	145
Total	81086	121022	77671	89669	74106	123422

Table 42d
Trade with Kuwait

Qatar

Category	1987-88 ($'000)		1988-89 ($'000)		1989-90 ($'000))	
	exports	imports	exports	imports	exports	imports
0	22408		20836		13827	
1	16		34		90	
2	18		43		51	
3		83868		37849		24111
4					1	
5	69	3784	96	9935	222	2935
6	3854		119		1638	
7	3400		735		148	
8	708		98		74	
9	317	315	391		304	
Total	30790	87967	22352	47784	16355	27046

Table 42e
Trade with Qatar

Saudi Arabia

Category	1987-88 ($'000)		1988-89 ($'000)		1989-90 ($'000))	
	exports	imports	exports	imports	exports	imports
0	224137	27	204814		226848	47
1	7				101	42
2	2704	5	3244	21	3202	15
3		356197		346916		555043
4	56		14		1	28
5	1530	11658	1177	[illegible]	1695	13063
6	11276	76	13629	2616	6591	12188
7	4818	1	6199	8	11616	77
8	1353	79	1855	26	2549	14
9	22238	50857	18664	107052	40540	95349
Total	268119	418900	249596	457560	293143	675865

Table 42f
Trade with Saudi Arabia

United Arab Emirates

Category	1987-88 ($'000)		1988-89 ($'000)		1989-90 ($'000))	
	exports	imports	exports	imports	exports	imports
0	111928	1193	132203	866	136950	229
1	485		446		646	
2	1320		571	26	703	354
3	2807	214251	84	393448	126	451073
4	2		3		12	
5	1540	1	3150	31	5644	2
6	8418	274	5769	345	6046	297
7	6900	15	5571	1280	10745	78
8	11343	58	5900	245	3229	202
9	91598	52	93625	3[illegible]	117608	
Total	236341	215844	247322	396277	281709	452235

Table 42g
Trade with United Arab Emirates
Exports and imports between Australia and major Arab World trading partners by type of goods (Based on Table 14, 1989-90 Foreign Trade Australia, Comparative and Summary Tables, Australian Bureau of Statistics Catalogue No. 5410.0)

3.7 Trade and Language Skills

The link between international trade and Arabic has been discussed in a number of recent Australian publications. In urging greater Government attention to the development of Arabic in Australia, Abu Duhou (1989) cites our dependence on Middle Eastern oil, our interest in retaining access to the Suez Canal, and the importance of the Middle East's airspace and airports. Noting that wheat, meat, live animals, dairy products, flour and grains are the main exports, she points out that

"... the growing industrialisation of a number of countries in the region presents the opportunity for increasing both the value and range of the goods supplied." (pp.38)

Dry land farming techniques and equipment for North Africa are mentioned as a possible source of exports. Interestingly, Abu Duhou claims that the countries of North Africa other than Egypt are not viewed as part of the Middle East for trade purposes by some Federal Government departments (pp.35).

Abu Duhou notes that Australia has missed out on the opportunity to offer fee-paying university places to students of the Gulf, where there are plans for "... massive human resource development as well as expansion of the educational systems in these countries." (pp.38). She emphasises the importance of a knowledge of Arabic and Arab culture in order to do business in the Arab World. It is interesting to note that Abu Duhou's article relied on trade figures for 1985-1987, which showed a steady decline in exports. The 1987-1990 statistics used for this report indicate that the decline has been reversed.

Arabists in Australia were surprised and delighted at the press coverage of an address by Mr Philip Eliason, Deputy Director of the National Farmers' Federation at a national conference on Arabic in September 1991. Mr Eliason's thesis was that while English is the language of international business, the advantage in trade is held by countries or language groups "whose communications are difficult to penetrate"; the importance of the Middle East (and its linguistic impenetrability) makes the learning of Arabic in Australia essential. He went on to say that the teaching of Arabic in Australian universities is fragmented and marginalised, and that a small number of more influential centres is needed to give the language "profile". An "influential client base" is required to help develop and promote the study of Arabic. A number of strategies are suggested to gain for Arabic a "critical mass of attention".

Valverde's 1990 report *Language for Export* surveyed 60 export companies, examining their company profile, language needs and language related skills needs. While Arabic features hardly at all in the perceptions of export managers in Valverde's sample, their predictions on expanding markets are of some interest: 53.2% of the sample believed that the Middle East market would expand, 3% that it would contract, and 19% that it would remain stable. These predictions do not, however, mean that the Middle East is on the top of every businessman's list; they also believed that every market would expand on average by 61.6%! Valverde's exporters saw Japanese, Chinese, French, Korean, Spanish, Bahasa Indonesia and German as the main languages of the future.

In *International Trade & Linguistic Competence* by Stanley, Ingram and Chittick, on the other hand, a telephone survey of 50 companies yielded a different priority list, namely Mandarin, Japanese, Arabic, Indonesian, Korean, Thai, Spanish, German and French, with Arabic in third place. However, a survey of newspaper employment advertisements with a language requirement found only one position that required Arabic (and this not in the private sector).

In conclusion, we summarise the main points that can be gleaned from all or some of the four publications:

a The Arab World is a significant trading partner with the potential for the expansion of exports.

b Export performance can be enhanced by competence in Arabic among individuals working in the sector.

c Exporters are to an extent aware of the need for Arabic language skills.

d Many concrete strategies are available to link language competence with export performance.

As a postscript, we note the efforts of Mr Phillippe Fayez Hanna of Sydney in launching the bilingual *Middle East Business Report* in 1991. Two issues of this bimonthly magazine have now been published. The magazine reports on markets, tenders, joint ventures, fairs, exhibitions and so on, and describes itself as "a communication link with the Middle East".

3.8 Arabic as an Official International Language

Arabic is an official language of two key organisations, the Arab League and the United Nations. In the UN, Arabic has been an official language since 1973.

3.9 The World Cultural Influence of Arabic

The cultural influence of Arabic, in its Islamic context, is deeply pervasive in many non-Arab societies, and this influence stems largely from the phenomenon of Arabic writing. As Goody (1987) points out, "It is ... because Islam is a written religion that it can exercise the kind of pull upon the lives of individuals made manifest in the great pilgrimage." (pp.133). The Holy Qur'an is the cornerstone: "For the Book persists, in whatever land or period Islam is found, as a permanent reference point ..." (pp.133).

A number of ways in which this influence is exerted are worthy of mention.

Firstly, there is the use of Arabic script for languages other than Arabic. Notable examples are Farsi and Urdu (both Indo-European languages historically related to English rather than Arabic). For these languages Arabic is likely to remain the standard writing system. Less permanent was the use of Arabic for Turkish, which ceased from 1928 and is no longer found. We will return to the place of Turkey shortly. Arabic script was also regularly used for Malay until this century; there are magnificent examples of Malay manuscripts in Arabic script in the British Museum and elsewhere (see the illustrated catalogue Golden Letters), and the use of the so-called Jawi ("Javan", not to be confused with "Javanese") script is still common in today's Malaysia, but not Indonesia. It is common for public signage in Malaysia to appear in Roman and Arabic script. Even roadside food stalls

sometimes advertise such things as mee goreng (fried noodles) in Roman, Arabic and Chinese script. Some newspapers are published in Bahasa Malaysia in Jawi script. The Islamic factor is crucial; Hindi and Urdu are, in structural terms, one language. But the former is written in Devanagari script and the latter in Arabic script; Hindi owes its allegiances to India and Hinduism, Urdu to Pakistan and Islam.

Turkey's conversion from Arabic to Roman script in 1928 was held up as part of the country's modernisation as it moved from the old, defeated Ottoman Empire to the new westernized republic. The recent breakdown of the Soviet Union offers the former Soviet Republics of Central Asia a choice. The languages of these countries divide neatly into those related to Turkish (Turkmen, Uzbek, Kazakh, Kirgiz and Karakalpak) and Tadzhik, which is related to Farsi. Under the Soviet regime these languages were forced to change initially from Arabic to Roman script, and then in 1940 to Cyrillic script (Wheeler, pp.103-104). This latter move "served the double purpose of facilitating the learning of Russian and differentiating the Turkish languages of Central Asia from that of Turkey ..." (pp.104). It is certain that the newly emerging independent republics in Central Asia will abandon Cyrillic script. Will they choose Arabic or Roman script? According to some recent press reports, those republics allying themselves with Turkey are likely to take a "modernising, western" approach and choose Roman script; those allied to Iran are likely to take a "traditional, oriental" approach and choose Arabic script. Time will tell how these two powers exert their political and orthographic influence.

Secondly, there is the question of the existence of Arabic words in languages such as Farsi, Turkish, Bahasa Indonesia, Urdu and so on. For Muslim speakers of these languages, the Arabic element is obvious since (a) the foreign vocabulary often refers to religious and/or legal concepts, and (b) the Arabic words are often morphologically and phonologically different from the native words. For example, in Bahasa Indonesia the Roman spelling kh is only used in Arabic words; similarly, the Arabic letter qaf is only used in Farsi for Arabic derived words. In these languages, Arabic exerts a strong influence. Again Urdu and Hindi provide a contrast, with a large Arabic element in the former set against a large Sanskrit element in the latter.

Next, we should consider the use of Arabic as an additional code in multilingual societies. While in predominantly Muslim countries such as Indonesia, many educated people profess a knowledge of Arabic, this is usually restricted to reading comprehension of the Holy Qur'an; few people are encountered who can generalise this knowledge to spontaneous speech. In the case study of the Vail of West Africa (cited in Goody, 1987), Arabic is shown to function in very special contexts of use:

"Over the course of time, the Vai developed a rough division of literate labour in which religious matters were handled in Arabic, secular matters in Vai, and some transactions outside the group in English, the national language of Liberia and the medium of school instruction." (pp.195).

Scribner and Cole's study of Vai literacy, reported in Goody, reveals the details of this division of labour; Arabic literacy is used for "categorizing", "incremental recall", "rebus writing" and "integrating words" (pp.223).

Finally, there is the sheer linguistic saturation of Muslim societies by the calling of the faithful to prayer five times each day. The pervasiveness of Arabic cannot be doubted when we consider that in countless mosques the call to prayer has been heard five times each day for some 1300 years: An unbroken chain of exposure through over two million calls across perhaps 650 generations. Arabic, then, touches the lives of millions of individuals for whom its cadences and its religious impact are second nature.

3.10 Arabic - Modernization Versus Tradition

By its very nature, Arabic has a deeply traditional character. At the same time it is the national language of states with very modern economies and political systems and as such has to be considered a "modern" language. Arabization is a live issue in the Arab world as educational and other institutions strive to find ways to express their disciplines in Arabic rather than in English or French.

Perhaps a measure of the "modernity" of a language is the extent to which its experts participate in the field of what we might call international language technology - information processing, machine translation, terminography and so on. In recent years we have seen Arabic beginning to be represented in these areas. A Research Institute in Tunis under the leadership of Salem Ghazzeli is reported (*Electric Word*, March/April 1990, pp.11) as working on an English-Arabic computerized translation system. This work "... will contribute to much needed technology transfer as well as encouraging specialist terminology creation in Arabic". Excellent Arabic wordprocessors are now available, such as WinText and Al-Kateb. A report in Language International (reprinted in *Journal of the Australian Institute of Interpreters and Translators*, 1.1, March 1990, pp.15-16) describes a number of similar developments, as well as some historical perspective: From the 1950's moves were implemented to promote scientific and technical Arabic translation, with the assistance of the Arab League Educational, Cultural and Scientific Organisation. This organisation established its own translation unit in 1981, which drew up an Arabic Translation programme to coordinate activities in the various countries. An Arabic Institute of Translation is proposed for Algiers, and an establishment by the name of ARABTERM was set up in Tunis in 1989. A terminology database called LEXAR is in existence at the Institut des Etudes et de Recherche pour l'Arabisation in Tunis. A number of interesting computer programs are reported in the article, including Al Mawaqit, which converts dates in the Muslim calendar, and Al Farid, which Arabises IBM personal computers. These reports are clear indications that great efforts are being made to "modernise" the Arabic language.

A final word needs to be said about the nature of the Arabic writing system. We have mentioned the influence of writing in non-Arab societies in the Islamic context, but have not commented on the nature of Arabic script itself. Unlike in Roman script, Arabic letters are mostly not written separately; rather they are joined according to a fixed system of ligatures. In addition, Arabic script is difficult to modify for new purposes; the letter shapes are limited in number (unlike in Roman script, where the possibility of new shapes is due to the ability to write letters separately) and new letters can

only be formed by increasing diacritical dots or the occasional extra stroke; Farsi and Malay use such strategies. Short vowels are generally written only as part of a secondary system of diacritics, and it could be argued that the information content of writing in Arabic is lower than in Roman script. Given all of this it would not be surprising if writing reform were not a live issue. In fact, there have been calls in the Arab World for Arabic to be Romanized, but with absolutely no success. This is certainly not intended as a judgement on the stubbornness of the Arabs; rather they seem to have balanced the positive aspects of religious and nationalistic identification with Arabic script against the negative aspects of its structure. There is a parallel with Hebrew, whose script shares many of the characteristics of Arabic writing. "Modernization" will continue without Romanization.

Appendix A Consulations

Individuals Consulted

Mr Ray Abi-Arraj, Teacher Wiley Park Girls High School, NSW
Ms Maha Krayem Addo, President, Muslim Women Association, NSW
Mr Dennis Ang, Deputy Principal, Bankstown Boys High School, NSW
Ms Marie Azzi, Teacher, McKillop Girls High School
Ms Chahine Baker, Teacher, Bandstown Girls High School, NSW
Emil Basilious, St George Coptic Orthodox Church, Sydney
Ms Wendy Bateman, Head Teacher of Languages, Wiley Park Girls High School, NSW
Dr Nabil Behary, Medical Practitioner, Brighton-Le-Sand NSW
Mr Denis Binnion, Education Coordinator, Workers' Education Association of South Australia
N. Botros, Mascot NSW
Mr Siddiq Buckley, Al-Noori Public School
Dr Des Cahill, Head of Department of Community Studies, RMUT Coburg
Major A.L. Chadwick, RAAF School of Languages, Point Cook
Sylvia Corish, Principal, Lakemba Public School, NSW
Ms Jean Cowley, Coordinator Migrant Services Unit, Department of Social Security, Sydney
Mr Peter Dooley, Principal, Saturday School of Community Languages, NSW
Dr Ibtisam Abu Duhou,, Department of Policy, Context and Evaluation Studies, Institute of Education, The University of Melbourne
Professor Rifaat Ebied, Department of Semitic Studies, University of Sydney
Mr Sid El-Ahal, Community Liaison Officer, NSW Department of School Education
Fouad Elhage, Chairman, Australian-Arab Brotherhood Charitable Association Inc., Yarraville, Vic.
E. El Zahary, Social Worker, Eastlakes NSW
A. Eskander, St George Coptic Orthodox Church, Sydney
Mr Gil Freeman, Principal, Victorian School of Languages
Mr Emmanuel Gauci, Executive Officer, Migrant Skills and Qualifications Board, Victoria
Associate Professor Adolfo Gentile, Head of Department of Languages, Interpreting and Translating, Deakin University, Toorak
Mrs Farida Gobran, Teacher Wiley Park Public School, NSW
Mr Khalaf Greis, LOTE Consultant, Inner City School Support Centre, Victorian Department of School Education
Ms Dina Guest, Manager of LOTE Provision Section, Victorian Department of School Education
Mr Viktor Ishak, Kfarsaroun Charity Association, Yagoona NSW
Mr Peter James, Principal, Tempe High School, NSW
Mrs Jamal Kairouz, Teacher, St Charbel's College, Sydney
Dr Abdul-Hakeem Kassem, Lecturer in Arabic, Department of Languages, Interpreting and Translating, Deakin University, Toorak
Dr Abdul Khaliq Kazi, Department of Asian Languages, University of Melbourne
Mr Paul Khayat, The Australian Zahle Association of Vic.

Ms Helen Klein, Our Lady of Lourdes School, NSW
Ms Elizabeth Kleinhenz, Acting Deputy Principal, Victorian School of Languages
Mr Ralph Knight, Assistant Director, Institute of Modern Languages, James Cook University of North Queensland
Mr Allan Le Mar, Parramatta Evening College
Annette Lemercier, Head Teacher of Languages, Kingsgrove North High School, NSW
Anna Le Thaw, Manager Translation Service, DILGEAA, Sydney
Ms Norma Maroun, Teacher, McKillop Girls High School
Kiera McKenna, Languages Coordinator, Council of Adult Education, Melbourne
Mr Frank Merlino, Deputy Principal, Victorian School of Languages
Mrs N. Morsy, Australian Arab Association
Ms Myssy, Radio 2EA, Sydney
Mr Michael Newton, Education Officer, Metropolitan Region, WEA, Sydney
Ms Adele Nouh, Teacher St Therese Primary School
Ms Hatice Ozkan, Coordinator Interpreting Section, Ethnic Affairs Commission of NSW
Ms Margaret Parker, Principal, Bankstown Girls High School, NSW
Mr Barry Payne, Acting Principal, Belmore Boys High School NSW
Christine Pierce, Manager Telephone Interpreter Service, Sydney
Ms Natasha Post, Executive Officer, NSW Ethnic Schools Grants Program
Mr Mike Rizk, Mid East Link Bookshop, Sydney
Mr Sabuna, Sabuna Video Shop, Sydney
Dr J.E. Sait, Coordinator, Centre for Continuing Education, The University of Sydney
Hany Salib, Botany NSW
Mr Mohammed Shamim, Islamic Society of Holland Park, Qld
Mr Graham Sims, Manager, Workforce Planning and Qualifications, NSW Department of School Education
Sister Patricia, Principal, McKillop Girls High, NSW
Mr Bob Smith, Manager, Language Training, Department of Foreign Affairs and Trade, Canberra
Mr Michael Smith, Policy Analyst, Workforce Planning and Qualifications, NSW Department of School Education
Ms Eglantine Soro, LOTE education student, UWSM
Mr Roberto Stevanoni, Coordinator Translation Section, Ethnic Affairs Commission of NSW
Dr A.D. Street, South and West Asia Centre, Australian National University
Mr Bob Torrens, Principal, Wiley Park Public School, NSW
Ms Carol Waites, Head of Department of Modern Languages, University of NSW
Mr Joe Wakim, Victorian Arabic Speaking Community Workers Network Inc.
Mr John Wright, Principal, Kogarah High School NSW

Ethnic Schools Consulted

Note that approximately 56 NSW ethnic schools were asked to respond to a questionnaire. Those that responded are listed below.

Al-Zahra Muslim Association Arncliffe, NSW
Alminia Charitable Association Punchbowl, NSW
Amal Charitable Association Rockdale NSW
Anba Abraham Ethnic School Macquarie Fields, NSW
Australian Druze Community Guildford NSW
Berkeley West Arabic School Berkeley West, NSW
Bint Jbeil Charitable Association Rockdale, NSW
Cringila Arabic School Cringila, NSW
Islamic Community of Bosnia/Hercogovina - Sydney Liverpool NSW
Lebanese Fraternal Society of Tripoli and Mena Dist. Lakemba NSW
Moslem Alawi Youth Movement Marrickville NSW
Muslim Women Association, Chullora NSW
North Wollongong Arabic School Coniston, NSW
Our Lady of Lebanon School Harris Park, NSW
St Charbel's College Punchbowl, NSW
St George Arabic Classes Kensington, NSW
The Arabic Ethnic Schools Kogarah, NSW

Ethnic Community Organisations Consulted

Note that 139 ethnic community organisations were asked to respond to a call for submissions. Those that responded are listed below.

Australian Arab Association, Doncaster, Vic.
Australian-Arab Brotherhood Charitable Association Inc., Yarraville, Vic.
Islamic Society of Holland Park, Qld.
Kfarsaroun Charity Association, Yagoona, NSW
St George Coptic Orthodox Church, Kensington NSW
St Nicholas Antiochan Orthodox Church, East Melbourne, Vic.
The Australian Zahle Association of Vic., Thornbury Vic.
Victorian Arabic Speaking Community Workers Network Inc., North Carlton, Vic.

Appendix B Student Numbers

Arabic Speaking Students in NSW Government Secondary Schools

The data below is extracted from NSW Department of School education data for 1990. Only schools with more than 5% Arabic speaking students are listed here. The total Arabic speaking enrolment was 7409 students, representing 2.44% of the total school population and 12.58 % of the total NESB school population. Schools marked with an asterisk are those that offer Arabic. Schools marked with a hatch are those where a Saturday School of Community Languages was offered in Arabic in 1991. The last three schools have Arabic speaking enrolments of less than 5%, and offer Arabic at Saturday School.

School	Number of Arabic Speaking Students	Total number of Students	% of Arabic students to all students
Wiley Park Girls High*	421	974	43.22
Bankstown Girls High*	317	754	42.04
Punchbowl Boys High*	298	572	52.10
Granville Boys High	283	741	38.19
Auburn Girls High*	276	707	39.04
Kogarah High*#	246	789	31.18
Belmore Boys High*	221	588	37.59
Bankstown Boys High*	216	484	44.63
Canterbury Girls High	158	858	18.41
Beverly Hills Girls High	137	881	15.55
Granville South High	134	895	14.97
Narwee Boys High	116	513	22.61
Sir Joseph Banks High	116	901	12.87
Marrickville High	114	853	13.36
Tempe High*	114	865	13.18
Sefton High	103	789	13.05
Moorefield Girls High	101	919	10.99
Strathfield South High	97	759	12.78
Birrong Girls High#	94	722	13.02
Birrong Boys High	91	645	14.11
Canterbury Boys High	89	600	14.83
Condell Park High	89	884	10.07
Liverpool Girls High	85	923	9.21
St Johns Park High	85	1233	6.89
Arthur Phillip High#	83	757	10.96
Dulwich High#	82	802	10.22
Blakehurst High	78	941	8.29
Bass High	75	931	8.06
Merrylands High	71	839	8.46
Chester Hill High	70	987	7.09
Kingsgrove North High	70	1340	5.22
James Cook High	69	794	8.69
Hurstville Boys High	67	774	8.66
Macarthur Girls High	67	837	8.00

Ashfield Boys High	55	501	10.98
Eagle Vale High	55	758	7.26
Busby High	53	766	6.92
Parramatta High	52	754	6.90
Warrawong High	51	847	6.02
Pendle Hill High	46	889	5.17
Evans High	45	900	5.00
Macquarie Boys High	44	400	11.00
Burwood Girls High	43	702	6.13
Miller High	42	647	6.49
Crows Nest Boys High	41	364	11.26
Penshurst Girls High	37	691	5.35
Willoughby Girls High	36	517	6.96
Newtown High Perform Arts	34	669	5.08
Bossley Park High	21	219	9.59
Grantham High#	27	978	2.76
Liverpool Boys High#	28	724	3.87
Wollongong High#	10	730	1.37

Students studying Arabic in NSW Government Secondary Schools in Years 7 to 12 in 1991

School	Years 7-10	Years 11-12	Years 7-12
Wiley Park Girls High	154	40	194
Punchbowl Boys High	110	39	149
Auburn Girls High	100	14	114
Albion Park High	97		97
Bankstown Girls High	62	22	84
Queanbeyan High	80		80
Cessnock High	72		72
Tempe High	59	13	72
Armidale High	58		58
Nowra High		58	58
Belmore Boys High	39	11	50
Wellington High	48		48
Bankstown Boys High	33		33
Kogarah High	22	10	32
Sydney Girls High		16	16
Granville Boys High	15		15
Manly High		12	12
Liverpool Girls High		9	9
Riverstone High		6	6
Bass High		5	5
Hurstville Boys High		5	5
Dulwich High		4	4
Tullamore Central	4		4
Ashcroft High	1	2	3
Blacktown Girls High		3	3
Warrawong High		3	3

Windsor High		3	3
Berkeley High		2	2
Busby High		2	2
Cardiff High		1	1
Evans High		1	1
Miller High		1	1
Port Hacking High		1	1
Prairiewood High		1	1
Total	954	284	1238

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Appendix D Attitudinal Survey Form and Results

THE NATIONAL LANGUAGES & LITERACY INSTITUTE OF AUSTRALIA

KEY LANGUAGES PROJECT

NR = No Response

LANGUAGE STUDY QUESTIONNAIRE

For information contact Athol Yates, National Language and Literacy Institute of Australia. 112 Wellington Parade, East Melbourne Vic 3002
Tel: (03) 416 2422 Fax (03) 416 0231

Name of School _____
State:
Type of school:
65 [ ] State
2 [ ] Catholic
— [ ] Independent

Part A: Student Profile

1. Sex 10 [ ] Male 57 [ ] Female

2. If you were not born in Australia, at what age did you come to Australia? $\bar{x}$ = 8.13 N=22

From which country did you come? Egypt 1, Lebanon 22 N=23

3. What level of education did your parents reach? *(Tick only one box for each parent)*

	Father	Mother
Primary	17 [ ]	14 [ ]
Post primary	25 [ ]	22 [ ]
Year 12	7 [ ]	11 [ ]
Undergraduate degree	5 [ ]	4 [ ]
Post graduate degree	2 [ ]	2 [ ]
Other	3 [ ]	4 [ ]

Please specify
Mother: NR 8 10
Father: _____

Part B: Language background

4. Which language other than English is used at home? *(Tick only one box)*

[ ]	French	[ ]	Spanish
[ ]	German	[ ]	Italian
[ ]	Indonesian	[ ]	An Italian dialect
[ ]	Malay	66 [X]	Arabic
[ ]	Mandarin Chinese	[ ]	Japanese
[ ]	Cantonese	[ ]	Other language
[ ]	Other Chinese dialect		Please specify_____
Please specify_____		4 [X]	English only

5. Do you speak this language with: *(You can tick more than one box)*

☐ 61	Mother	☐ 40	Grandparents
☐ 61	Father	☐ 59	Other relatives
☐ 43	Brothers and sisters	☐ 62	People from your parents' country
☐ 6	Other Please specify_____		

6. What subjects are you studying at school this year? 35 Subjects listed. Most frequent: English 66, Maths 56, Legal Studies 29, Arabic 28, Biology 22, Economics 21, Typing 19, BSL 17, Computing 16, Textiles 15, Modern History 15, French 15, Chemistry 12, Practical Maths 11, Art 9, Science 9, Geography 7, Theatre 6, Business Communication 6, Media Studies 5, Human Biology 4, Ancient History 4.

7. To which level do you intend to study? *(Tick only one box)*

— [ ] Year 11
10 [ ] Year 12
28 [ ] TAFE
29 [ ] Tertiary institution

Part C: Language study at school

All of the following questions are about languages other than English, but do not refer to Latin.

8. Did you study a language at school (including Saturday School or Ethnic School) when you were in Year 10?

64 [ ] Yes [ ] No

(If you answered "No", this is the last question for you.)

9. Which language or languages did you study at Year 10?

Language 1: (Specify)_____

Language 2: (Specify)_____

(Questions 10 to 13 will be about the language you named as Language 1, questions 14 to 17 will be about the language you named as Language 2.)

10. If you discontinued Language 1 after Year 10, which of the following factors contributed to your decision? N=32

[ ] I did not wish to continue. *(You can tick more than one box)*

This was because

1 ☐ I do not like languages
5 ☐ There were too many native speakers in the class
19 ☐ The subject was too difficult
1 ☐ My friends did not take this language
8 ☐ I did not like the teacher
6 ☐ Other reasons
Please specify_____
_____

[ ] I would have liked to continue, however ... *(You can tick more than one box)*

1 ☐ The language was not available
14 ☐ I considered other subjects more important for my overall study plan.
6 ☐ There were time table clashes with other subjects
3 ☐ Other reasons
Please specify_____
_____

11. If you are studying Language 1 this year, how important were the following factors for your decision to continue? Rate your answers on a scale from 1 = "not important" to 5 = "very important".

		NR
Ethnic origin and /or religion	1 4 2 1 3 11 4 9 5 9	30
Contact with the ethnic community in Australia which speaks Language 1	1 6 2 6 3 8 4 8 5 6	30
Other contact with the country where the language is spoken (past travel, friends, parents' work, etc.)	1 – 2 7 3 3 4 10 5 13	31
I thought this would be an easy subject for me.	1 10 2 4 3 7 4 6 5 7	30
I had good marks in the past.	1 6 2 2 3 5 4 10 5 11	30
I like studying languages.	1 3 2 7 3 4 4 11 5 8	31
I like studying about the culture and society of the country where the language is spoken.	1 5 2 4 3 7 4 7 5 11	30
I particularly like the teacher.	1 17 2 3 3 4 4 5 5 4	31
I do not have definite plans for the future but I feel the language would enhance my future career prospects.	1 4 2 4 3 4 4 17 5 5	30
I have definite plans to work in an area of employment where the language is used.	1 8 2 3 3 5 4 14 5 4	30
I want to travel or live in the country.	1 5 2 9 3 2 4 13 5 10	30
I have been advised to continue by my family.	1 11 2 3 3 3 4 11 5 5	31
I have been advised to continue by my teachers.	1 14 2 4 3 6 4 8 5 2	30
One or more of my friends was taking the subject.	1 16 2 5 3 5 4 4 5 4	30
Although I had no strong desire to continue, other subjects were even less attractive.	1 15 2 4 3 9 4 5 5 1	30

not important — very important

Other factors
Please specify: _____

12. To which level do you intend to study Language 1? *(Tick only one box)*

1 [ ] Year 11
28 [ ] Year 12
3 [ ] TAFE
4 [ ] Tertiary institution
28 NR

13. How do you rate your ability to use Language 1?

	Poor	Good	Very Good	Fluent
Speaking	[ ]	[ ]	[ ]	[ ]
Listening comprehension	[ ]	[ ]	[ ]	[ ]
Writing	[ ]	[ ]	[ ]	[ ]
Reading	[ ]	[ ]	[ ]	[ ]

If the language has a different script from English, how do you find using the writing system.

1 13 2 6 3 12 4 10 5 2 NR 21

very easy very difficult

The following questions will be answered by students who studied two languages (not including Latin) in Year 10.

14. If you discontinued Language 2 after Year 10, which of the following factors contributed to your decision? N=3 NR=3

[ ] I did not wish to continue. *(You can tick more than one box)*

This was because

- ❒ I do not like languages
- ❒ There were too many native speakers in the class
- ❒ The subject was too difficult
- ❒ My friends did not take this language
- ❒ I did not like the teacher
- ❒ Other reasons

Please specify _____

_____

[ ] I would have liked to continue, however ... *(You can tick more than one box)*

- ❒ The language was not available
- ❒ I considered other subjects more important for my overall study plan.
- ❒ There were time table clashes with other subjects
- ❒ Other reasons

Please specify _____

_____

Total Ability to use L1 Score distribution (5-16) NR = 19

Score	N		
5	4	x x x x	Poor
6	1	x	
7	4	x x x x	
8	5	x x x x x	Good
9	2	x x	
10	5	x x x x x	Very Good
11	3	x x x	
12	10	x x x x x x x x x x	
13	2	x x	
14	4	x x x x	Fluent
15	1	x	
16	4	x x x x	

15. If you are studying Language 2 this year, how important were the following factors for your decision to continue? Rate your answers on a scale from 1 = "not important" to 5 = "very important".

N = 2 NR = 1

Ethnic origin and /or religion	1 2 3 4 2 5	not important / very important
Contact with the ethnic community in Australia which speaks Language 2	1 2 3 1 4 1 5	not important / very important
Other contact with the country where the language is spoken (past travel, friends, parents' work, etc.)	1 2 3 4 1 5 1	not important / very important
I thought this would be an easy subject for me.	1 2 1 3 4 1 5	not important / very important
I had good marks in the past.	1 2 3 4 2 5	not important / very important
I like studying languages.	1 2 3 4 2 5	not important / very important
I like studying about the culture and society of the country where the language is spoken.	1 2 3 4 1 5 1	not important / very important
I particularly like the teacher.	1 2 2 3 4 5	not important / very important
I do not have definite plans for the future but I feel the language would enhance my future career prospects.	1 2 3 4 1 5 1	not important / very important
I have definite plans to work in an area of employment where the language is used.	1 2 3 4 1 5 1	not important / very important
I want to travel or live in the country.	1 2 3 4 1 5 1	not important / very important
I have been advised to continue by my family.	1 2 1 3 4 1 5	not important / very important
I have been advised to continue by my teachers.	1 2 3 1 4 1 5	not important / very important
One or more of my friends was taking the subject.	1 2 2 3 4 5	not important / very important
Although I had no strong desire to continue, other subjects were even less attractive.	1 2 2 3 4 5	not important / very important

Other factors
Please specify: _____

16. To which level do you intend to study Language 2? *(Tick only one box)* N=3

[ ] Year 11
2 [ ] Year 12
[ ] TAFE
1 [ ] Tertiary institution

17. How do you rate your ability to use Language 2? N=3

	Poor	Good	Good	Very Fluent	Ability Scale 4-16
Speaking	[ ]	[ ]	[ ]	[ ]	
Listening comprehension	[ ]	[ ]	[ ]	[ ]	13 - 1
Writing	[ ]	[ ]	[ ]	[ ]	16 - 2
Reading	[ ]	[ ]	[ ]	[ ]	

If the language has a different script from English, how do you find using the writing system.

1 | 2 3 4 | 5 |
very easy very difficult

End of questionnaire **Thank you for your cooperation.**

THE NATIONAL LANGUAGES & LITERACY INSTITUTE OF AUSTRALIA

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Volume 1: Arabic

Arabic is a major international language spoken in more than 20 countries. It is also a language of great religious significance. Arabic is spoken in Australia by at least 130,000 people, mainly of Lebanese birth or background. Arabic speakers are also of Egyptian, Syrian, Palestinian and other backgrounds. Arabic speakers are concentrated in Sydney, which accounts for about two thirds of the total, and Melbourne.

The language is taught at all levels of education. Some 4,000 children study Arabic in primary schools and about 2,000 in secondary schools. Most of this language learning is aimed at language maintenance, although small numbers of non-Arabic speakers are beginning to study the language. Besides day schools, there are many ethnic schools with Arabic programs, catering for perhaps 7,000 students, as well as government out of hours schools with enrolments of about 2,500. Five universities offer substantial Arabic programs and about 300 individual university students study the language.

Arabic is very much alive in Australia. It is in daily use in homes, businesses, the press, broadcasting, churches and mosques. Arabic speaking families are keen to maintain their language and culture, and appreciate the importance of Arabic for Australia's relationships with the world.

Two-way trade with the Arab world is one particularly important relationship. The Arab world is significant, considering that the 200 million Arabic speakers comprise a large market for Australian goods and services. Australia's dependence on Middle East oil and the strategic importance of the region are also vital factors.

The language and its speakers are an integral part of the texture of Australian society, and this Profile highlights the role of Arabic in maintaining the vital bridge between us and the Arab World.

Profiles of 9 Languages of Wider Teaching

The Nine Languages

The nine languages featured in these profile studies were categorised as Languages of Wider Teaching. The nine languages are: Arabic, Modern Standard Chinese, French, German, Modern Greek, Indonesian/Malay, Italian, Japanese and Spanish.

These languages represent the vast bulk of the second language learning effort in Australian education. As such, these languages consume the greatest proportion of the resources devoted to the teaching of second languages in this country and will do so for several years to come. These nine were selected for reasons of domestic importance, such as community bilingualism and equal educational opportunities for minority language speakers, and international importance, such as economic and political significance.

Background

The nine languages were designated Languages of Wider Teaching by the 1987 National Policy on Languages. Resources were provided to promote the teaching of these languages and in early 1990, the Australian Advisory Council on Languages and Multicultural Education, which was charged with the responsibility for the implementation of the National Policy on Languages, decided to review their progress since 1987. These 9 languages have now been incorporated into the 14 Priority Languages of the Australian Language and Literacy Policy expanding the priority list to include Aboriginal languages, Korean, Russian, Thai and Vietnamese.

The Profiles

The 9 Profiles represent more than a review of the state of play of these languages. The studies promise to bring about a more precise and language-specific form of planning for the teaching and learning of languages in Australia and therefore could well represent a more mature phase in policy making itself. In recent years, language policies have made only generic statements about individual languages or groups of languages. Since there is now a high level of consensus across Australia about the importance of language study, these Profiles will shift the focus to particular issues that affect individual languages.

Who Will Use These Profiles?

These Profiles will be invaluable to all people involved in language and business. Specifically, users will include language policy makers and planners, teachers, lecturers, the media, business associations and researchers.

Uses

The Profiles will be used for planning school and higher education programs, curriculum writing, research, estimating needs in interpreting and translating, and estimating the needs of business to target overseas markets. They will be of continuing value as a stocktake of the 9 studied languages but also of value to the methodology of profiling. The NLLIA intends to study other languages in this same way.